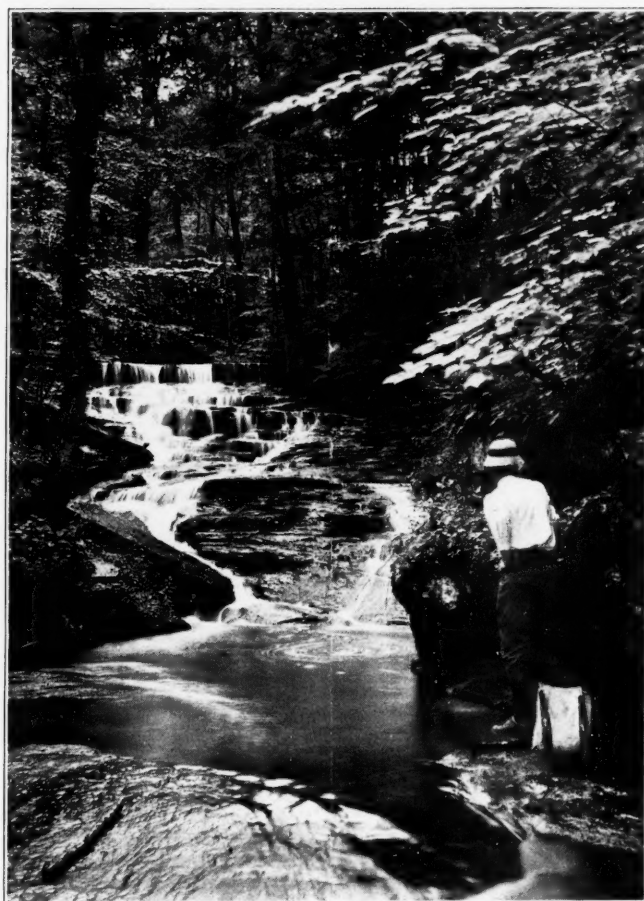


MOODY BIBLE INSTITUTE MONTHLY

Volume XXII

May, 1922

Number 9



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(See Bible Conference Announcement, page 1012.)

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Vol. XXII

MAY, 1922

No. 9

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Moody Bible Institute Monthly

Publication Office; Mount Morris, Ill.

Editorial and Executive offices: 153-163 Institute Place, Chicago, Ill.
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Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized June 18, 1918.

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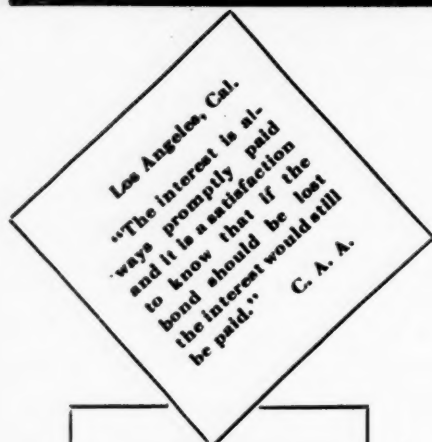
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will be carried on the coming season, if the Lord will. The recently authorized Port Authority District of New York contains EIGHT MILLION SOULS in 106 cities and towns in two states. SEVEN MILLIONS of these are of recent foreign origin, either born abroad or born of parents who came from abroad. What a mingled array of races, ideas and religions! They speak 53 languages and have come from all over the world. In this District are two and one-third million Jews, over one million lapsed Protestants and a vast host of Roman and Greek Catholics.

If left unevangelized, this great mass will be a terrible menace to America and the world. When the Revolution came in Russia, 143 men left the Lower East Side to form the Red Government of Russia. What other forces of evil are now in training in this seething center? How many of these restless men and women may be saved for Christ and humanity by our open air work this summer, if we can get into the field in a large way?

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Moody Bible Institute Monthly

MAY, 1922

EDITORIAL NOTES

"Put on the whole armor of God."
Ephesians 6:11. We are not to put on the armor that God puts on, for He needs none. Nay, we are bidden **Cut From** to put on—wonderful words **The Loaf**—*God Himself as our armor.*
"Put on the whole armor of God," in an appositive sense, *the armor which is God!*

It is the only way to prevail in this present evil world, for "we wrestle not against flesh and blood, but against principalities and powers"—powers beyond us and above us, and that are too much for us in the flesh; but, thank God, not too much for Christ who is stronger than they. Therefore Paul says here, "Be strong in the Lord and in the power of His might."

Do not shrink then to take unto you by heaven's injunction the whole armor of God, and very reverently, the armor of the *whole God!*

"Stand therefore, having your loins girt about with truth." Whose truth? God's truth, the truth as it is in Christ Jesus.

"And having on the breastplate of righteousness." Whose righteousness? Our own? It is as filthy rags. The only breastplate with which to meet the world or to meet God, is the breastplate of Christ's perfect righteousness.

"And your feet shod with the preparation of the gospel of peace." His peace.

"Above all, taking the shield of faith." Whose faith, mine? No. "Have the faith of God"—the Greek of Mark 11:22. Such a shield alone can quench Satan's darts.

"And take the helmet of salvation." Whose salvation? The salvation that God gives, conscious and known-full salvation in Christ.

"And the sword of the Spirit." What is this but Spirit power, and He is the third person of the Trinity! Christ is not only *in us*, the hope of glory, but *upon us* the power to overcome. As we plead the Word, the Spirit plies the sword, and victory is ours.

"This is the victory that overcometh the world, even our faith." Lord, give us faith in Thee—yea, give us Thyself—to be "able to withstand in the evil day"—it is here now—"and having done all, to stand!"

—John Weaver Weddell, D. D.

* * *

The fourth annual convention of the
MAY, 1922

Christian Fundamentals Association is announced for June 25-July 2, in the Bible Institute Auditorium, Los Angeles, Calif.

The Fourth Fundamentals Convention

We are not members of this association and have no inside knowledge of its affairs, but we think we can answer in a general way the question put to us as to what the fundamentals movement is, its origin, its object, its methods, its source of support.

In a word, it is an earnest and aggressive protest against the apostasy in Christendom now witnessed on every hand, and which was foretold by the New Testament prophets.

As to the source of this apostasy, going back to the first cause, we should say it was conceived by the prince of the power of the air, and first came to light in the earth in German philosophy of a century or so ago.

Finding its way across the continent and the English Channel, it took lodgment in some of the universities of Great Britain, and from them it emigrated to the universities of the United States.

From the universities it was a short step to the theological seminaries, and from them to the pulpits of our churches and the editorial chairs of some of our religious periodicals.

Thus, by degrees, it has filtered through until the rank and file of the membership of the churches is being contaminated and cursed by it.

It has gone by different names at different periods, but is now very generally known as "Liberalism" or "Modernism" as some prefer to call it.

As to its nature, it is a denial of about everything vital to evangelical Christianity, or, for that matter, any kind of Christianity whatever.

It denies that the Bible is a divine revelation and regards it as a piece of human literature merely, developed coincidentally with the growth and development of the nation of Israel.

With the Bible out of the way, everything that rests upon the Bible goes with it. Even the personality of God is now denied, for which the divine immanence is substituted, a half-sister to pantheism, or the theory that God is the impersonal soul, the energy, the force of the universe, nothing beyond it, and nothing more.

The denial of God means, of course, the denial of Christ, i. e., the Christ of

the Bible. Christ is not God: He was not born of a virgin; He performed no miracles; He did not die as an atoning sacrifice; He did not arise from the dead; He is not an ever-living, interceding High Priest; He is not coming again.

The Holy Spirit is not a divine person, nor is He the regenerator and sanctifier of men. In fact, man needs no regenerator or sanctifier, and he needs no Saviour.

The whole scheme of Modernism is identified with the evolution hypothesis, in other words. The universe, and especially man, were not created as Genesis relates.

All things began in a primordial germ with force or energy resident within it, how or why, or when, nobody knows.

This germ developed first the inorganic universe, and then the organic, vegetable and animal life.

Animal life went on developing itself until the ape appeared, then the ape went on developing into man.

Hence man is not a lost or fallen creature, but is ever on an ascending scale, growing better and better, progressing further and further until by and by he himself will be God, so far as there is any God, or any need of one.

This is what Fundamentalism is battling against.

* * *

The only way to meet such error as that outlined in the preceding editorial is manifestly by affirmation of the truth.

And the truth *per se*, is that found between the **How to Meet Modernism** covers of the Bible, which is the Word of God.

The chief place in the fundamentals movement at conventions and conferences, should be given to the actual explanation of the text of Holy Writ. Were this neglected, the movement would fail to bring to bear its heaviest ammunition against the enemy.

The revival in post-captivity Jerusalem is described in Nehemiah 8, and it arose from the fact that Ezra and his associates "read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading."

Other things are desirable, of course. People need to be told how we got the Bible. They need instruction as to its authenticity, its truth, its inspiration. They need instruction in meeting the attacks of destructive critics and evolutionists. They need to listen to godly scholars who are experts in such matters,

more and more of whom, thank God, are being heard from every day.

They need too, the voice and message of the evangelist. A fundamentals convention or conference falls short of its mission that does not ring out the appeal to men to become reconciled to God.

But the chief thing is the content of the sacred Scripture, which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Let God Himself be heard speaking through His Word, for that is best able not only to shut the mouths of gainsayers, but to truly strengthen and stimulate His people, and leave a generation behind us, if our Lord delayeth His coming, that shall be able to carry on the work now begun.

It is to be hoped, further, that the fundamentals movement will not permit itself to become identified as premillennialism only under another name. We are premillennialists, and that remark will not be misunderstood.

But we are sure that the enemy would greatly desire to raise the cry of "premillennialism" against every effort of the fundamentalists to advance their cause, and thus divide and conquer.

The recent stir in Boston, giving occasion for our editorial, "Satan Working an Old Trick," is an illustration in point.

The purpose is to keep some good and strong men from throwing the weight of their names and influence with the movement. Among them are college and seminary professors, pastors and religious editors, many of them in the land, who ought to be heard on fundamentals platforms, and whose pens should be aggressively employed in its service.

These men are not opponents of premillennialism, but for one reason or another are not counted in its ranks. They believe in and are waiting for the coming of the Lord, however, and to lose their active co-operation in the present fight through fault of ours would not speak well it seems to us, either for our ecclesiastical statesmanship or our Christian love.

* * *

The fundamentals movement is not endowed. The enemy has raised the cry, "There's millions in it," but it is untrue. No individual,

Applying the Lord's Money and no group of individuals are back of it. It is purely a work of faith on the part of those who are bearing the burden of it. Thus far, as we understand it, the free-will offerings of the people gathered at the several conventions, conferences or other meetings, have provided the means.

And this is as it should be. Endowed

enterprises of the kind lack life and spontaneity. They limit prayer and shrivel up our faith.

But at the same time it is right to appeal to God's people for the need, and earnestly to lay the obligation upon them. Millions indeed are being given, and by professing Christians also, for other objects, and some of them, alas, antagonistic to the faith they profess.

They do it ignorantly in unbelief. "Had they known it, they would not have crucified the Lord of glory." But nevertheless, vast sums are being given to humanitarian and educational objects, and sometimes even to churches, which are used for tearing down the faith which the donors, if they know their own hearts, would build up.

We plead for this money to go in other channels. We plead for it to be used as God would have it used. We plead for its possessors to give attention to the instruction and testimony of those leaders of orthodoxy and evangelical

lethargy. Put yourselves in communication with the true leaders of the Lord's host; and ask them what you can best do with the money entrusted to your stewardship for the promotion of His holy cause in this awful day.

He gives twice who gives quickly.

"Lord, what wilt thou have me to do?"

* * *

The commission on the Church and Social Service of the Federal Council has put forth a bibliography on city church problems which lists

Books for Pastors and Christian Workers almost entirely books on the social gospel, the social message of the church, social work, social movements, social conditions, surveys, in-

dustrial problems, Americanization, recreation, democracy, community programs and related subjects.

These are all good as far as they go, and the subjects of which they treat should be known to pastors and other Christian workers. Nevertheless, a very

little of them in books will go a good ways, because we come face to face with them so continually in our daily contact with men and things.

What we most need is a knowledge of the divine panacea for the sore needs and real difficulties they represent and how to use that panacea in our dealing with them.

The great thinkers of this day and, for that matter, the great thinkers of any day, are the men and women who think God's thoughts after Him, and who perceive and appreciate the fact that the individual is the secret of the social problem as well as every other problem. It is the conversion of the individual soul to Jesus Christ and his regeneration by the Holy Spirit which is ever diligently to be sought, and for which a very different bibliography is needed.

The Bible Institute Colportage Association, 822 North La Salle St., Chicago, has put forth such an one at the request of Rev. W. B. Riley, D. D., and others interested in the fundamentals movement, and we urge our readers to send for a copy of it. It is entitled "Recommended Books for Ministers," although the usefulness of the books is not limited to them. In the list will be found titles of books for general reference, commentaries on the whole Bible and on separate parts and books of the Bible; works on biblical introduction, inspiration, Christian evidences, higher criticism; works on church history, missions, Christian doctrine; on prophecy, dispensational teaching, evangelism, practical Christian work, Christian giving and service, Sunday-school work, social problems and modern cults.

These books are all orthodox and evangelical, and may be depended upon to

Moody Bible Institute Monthly

IMPORTANT ANNOUNCEMENT

In our June issue the Moody Bible Institute will publish a prospectus of a course for pastors which will be inaugurated in the Fall.

This new departure will be important, and it is hoped it will be of much blessing to the cause of evangelical truth the world over.

truth in our day who speak in the name of the Lord.

Their cry is heard for the financial support of those churches and missions at home and abroad where the true gospel is preached; for those theological seminaries and Bible institutes where the Bible is taught as God's revelation, for those papers and periodicals who publish the truth, and for those conventions and conferences where the people are gathered to listen to its proclamation.

Little do you seem to realize, Christian men and women of means, what it costs to promote these enterprises. Little do you know the self-sacrifice they often represent on the part of a very few. Little can you feel the venture of faith for which they call.

Therefore, we beg of you as you love the Lord and the highest interests of your fellow-men, to awaken from your

maintain the integrity of the Bible as the revelation of God and to build up readers in our most holy faith, and make them useful in the highest degree to the church, the nation and society in every sphere.

✱ ✱ ✱

Dr. Hugh Barr Gray, a Boston expert on drug addiction and inebriety, and superintendent of a hospital for such cases, says in his annual **Two Years report for 1921**, that he has found the number of patients in the institution under his care to be a fairly accurate gauge of any increase or decrease in drunkenness for the country as a whole. Therefore his comparison between this, the second year of prohibition and the year immediately preceding, has more than a local interest.

Sad is it therefore, to learn that there was an increase of 69 per cent over the admissions in the previous years. Cases of delirium tremens also increased in the ratio of over three to one.

"We occasionally see some new symptom which predominates," he says, "and which appears quite frequently for several weeks and then disappears. The most recent has been aphasia. The subjects of this condition walk steadily, seem well able to care for themselves, and sometimes arrive alone, but are unable to speak." The trouble, he thinks, is probably caused by some by-product of distillation which has not been removed before sale.

The following conclusions, together with a prediction and some advice, are quoted in full from the report, and will be found not without interest and value for many of our readers:

"There are two obvious conclusions which may be made from the foregoing statements: drunkenness is increasing, and the quality of liquor is deteriorating. I see no signs of any immediate change in this state of affairs, for in any democracy where there is a strong prejudice against a law, there is bound to be tremendous difficulty in its enforcement.

"There can be no doubt as to the final result. This revolt will finally die down, and prohibition will be an accomplished fact except for sporadic outbreaks, and continued drinking in some unregenerated communities; but as I have talked with patients and their relatives as well as with that portion of the public who took no active part either with the liquor interests or the Anti-saloon League, I have come to believe that a less drastic method than the Volstead Act might have been more advisable.

"It was the abuses which the saloons countenanced and perhaps fostered that aroused the general public to such an extent as to make the passage of the Eighteenth Amendment possible, and I am firmly convinced that, in this community at least, there is a strong undercurrent of feeling that the temperance advocates, now that they are in power,

are showing just as little consideration to the rank and file as did the other side, and if I am correct in this surmise, readjustment is going to be a very slow process unless the victors take a lesson from history and make radical changes slowly. In my opinion, a lessening of the rigors of the present law would win many friends from the present antagonists, weaken a strong opposition, and decrease drunkenness."

✱ ✱ ✱

A Baptist pastor settled over an influential church in the middle West recently told the writer that he had been brought up a Roman Catholic, but had been converted to Christ in a street meeting. This is nothing unusual, as many others can testify.

Street preaching is part of the curriculum of the Practical Work Course of the Moody Bible Institute, whose students in the course of a single summer report hundreds of conversions. As far as possible the cases are followed up, when it is found that not a few are influential people, and some of them young men who subsequently devote their lives to Christian service.

We have recently learned that the Evangelistic Committee of New York, of which Rev. Arthur J. Smith, D. D., is the general secretary, conducted four evangelistic institutes last winter in which members of young people's societies were trained in the evangelistic message and methods.

Volunteers from these societies thus trained will be conducting hundreds of meetings in several languages in different parts of that city during the present

summer, and will reach hundreds of thousands of people.

Of course there are other institutions, churches and societies in other parts of the country interested in the same work, but their numbers should be greatly multiplied. What is called the "social gospel" cannot be compared in permanent and extended value with such work as this.

✱ ✱ ✱

A Glasgow correspondent writes us that "there is not a great deal to say about the revival in Scotland. There were some weeks and months ago in the east of England, and later in the northeast of Scotland, almost entirely among the fisher folk.

"For some weeks now the movement seems to have died down, and there are no recent reports of outbreaks in other parts of the country.

"The large cities have not been touched, although ministers and Christians have been deeply stirred to seek revival from the Lord. Nothing short of a great sweeping, divinely sent revival could meet the present conditions and rectify the awful state of the church and the world."

✱ ✱ ✱

A Methodist minister inquires as to whether there is any evidence that John Wesley was a premillenarian. Having sent him the evidence in pamphlet form, it occurs to us that other ministers might be interested in the same pamphlet, which can be obtained without cost by applying to the publishing agent of the Monthly.

If I Could Paint

By Lydia Stearns, Chicago, Ill.

If I could paint the Master, -I would paint—

Oh, first of all, a face, most wondrous sweet,

With eyes that looked me through with gentleness,

Yet searching and inviting, filled—
—with Love.

In robes of flowing white I would array
That holy form that housed the soul
of God,

While He sojourned to point us to the way
And bore the mighty pains that bought
—our Peace.

His hands should be outstretched to
bless me here,

And beckon, too, that I should nearer
draw,

For while I linger in the flesh, I may
In spirit rise to converse sweet,
—with Him.

And as I kneel to hear what He would
say

To guide me through dark ways this
world doth yield,

I see the glory that transfigures Him,
And fills my soul with courage, joy,
—and Faith.

Above His head it shines and 'neath
His feet,
And reaching out to all, as He doth
reach;

I see its glory, offering pardon free—
In very shape around Him, shines
—the Cross!

MAY, 1922

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Special Summer Course for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April issue, p. 756

Satan Working an Old Trick

Editorial

WHEN Paul made his last visit to Jerusalem—against which his friends warned him—he was induced for expediencies' sake, to assume a ceremonial vow of the Jews' religion in which he had been brought up.

It was not a wrong thing for him to do, now that he had become a Christian, but the wisdom of it is still questioned. Whether he was being led of the Holy Spirit, or acting on his own best judgment is a point as to which godly Christians have long differed. He meant it for good, however, and sought the divine glory in it.

To carry out the vow it was necessary for him to enter the Temple on a certain day accompanied by four other men, all Jews, who were taking the vow with him.

His enemies and the enemies of the gospel he preached were on the alert. "And when they saw him in the temple, they stirred up all the people and laid hands on him, crying out 'Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and further, brought Greeks also into the temple and hath polluted this holy place.'" "For," adds the inspired historian, "they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple."

It was all something which "they supposed" only. Paul did not teach against the people of the Jews, for he was one of them; neither did he teach against the law which he acknowledged to be "holy and just and good"; nor against the place, for he entered it to worship God. It was a false accusation that he had brought Greeks into it to pollute it. The men who were with him had a perfect right to be there.

Nevertheless, when his enemies lost their heads, as the saying is, "all the city" as it seemed, did the same thing. That kind of craziness is quickly contagious. The mob spirit rises from nowhere and is soon everywhere. The people ran together, and they took Paul, and we know what followed.

The incident came into mind recently when we read what was happening in Boston. It was some time in March we believe, and correspondents sent us the daily papers with scare lines like these:

"All Dartmouth with Hopkins in Rejection of Denominational Rule"; "College Head Makes Emphatic Reply to Letter of Premillennialists' Committee of Nine"; "Religious Ku Klux Assailed"; "Calls Teaching Awful and Crazy"; "Warns of Menace to Churches"; "Scores Creed Christ to Wage War of Blood"; "Says Baptist Teachings Will Lead Up to Fanatical Massacres."

All this, please, is not to be charged up to the erudite president of Dartmouth, only a part of it. Most of it seems to

have been kindled by the editor of the *Christian Register* (Unitarian).

And how did it happen?

It seems that the Northern Baptist Convention at its meeting a year ago appointed a committee of nine to inquire into and safeguard the teaching of its schools against everything that would discredit the faith of their fathers. And one of the committee, in the goodness of his heart, sent a letter on the subject to the president of Dartmouth College who is a Baptist.

He said not one word about premillennialism, nor did the College president say one word about it in his reply; and we are disposed to think that it never occurred to either of them. We think this because premillennialism is not, and never was, fundamental to the faith of the Baptists, although many of them have always believed it.

But somehow or other the papers "supposed" that premillennialism was the explanation of the whole thing; and in their news dispatches announced that the premillennialists were in a concerted effort to influence the educational policies of Dartmouth and other colleges. They even went so far as to affirm that this committee of nine "called on President Hopkins to drop from the Dartmouth faculty all professors antagonistic to the premillennial doctrines."

Indeed, if the reports are to be believed, President Hopkins finally got the idea into his own head, and mixed it up with William Jennings Bryan and the action of the Kentucky legislature in attempting to pass laws against the teaching of evolution in the state schools.

Satan is working an old trick. "Men of Israel, help! Premillennialism is going to upset everything."

How he hates the blessed hope of our Lord's return, and what he would not do to turn men against it and prevent them from looking for His coming!

But it was the Unitarian editor who became the most excited. "I beg you to remember," he said, "I am an editor, cold to false alarms and keen for facts."

And then he displayed his coldness and his keenness by the following observations among others:

"The shame of the Arbuttle case pales into insignificance before the iniquity of the Bible Institute in Los Angeles."

"The terror and violence of Torrey's base doctrines proclaiming the coming of Christ dripping in blood of men, already seethes in the minds of millions of zealous followers."

"*The Coming of Christ*," by I. M. Haldeman, is being distributed by the thousands by Torrey Institute, and by the Moody Institute in Chicago, and the Gordon Bible College in Boston."

"The great Baptist church is already riven by the 'second coming.' Those who oppose it will probably be driven out

at the meeting of the Northern Baptist Convention in June."

"The Presbyterian church is in a hardly less grievous state of division."

"Dr. Robert E. Speer is a 'Second Coming' enthusiast, counting it the chief doctrine in Christendom."

"William Jennings Bryan is another zealot, giving most of his time to lectures and Bible talks on the alarming belief."

"Dr. Cortland Myers is paid to go up and down the country to preach 'the time is at hand.'"

"Gordon Bible College will admit no one who doubts or refuses to teach the literal coming in the flesh of Jesus Christ."

"What alarms me most is the inevitable result of this terrifying preaching."

"If tomorrow one of their recognized spokesmen should say the end has come, we should witness a spectacle the most awful in the world's record of wars and massacres."

"I call again for the playing of this monstrous iniquity."

Dear! dear! If this is the editor when cold and keen, what must he be when hot and his edge has worn off?

Surely to stir Unitarianism thus much about the Bible, and the gospel and the coming of Christ is worth all the misunderstanding that accomplished it.

As the mobbing of Paul in Jerusalem enabled the great apostle to the Gentile to carry the gospel to Rome at government expense, so this advertising of the coming of the Lord to deliver His people and judge His enemies will quicken an interest in that Bible truth throughout New England, surpassing anything which Gordon College, Cortland Myers, Haldeman, Torrey, et al., have been able to do for a long while.

All the excitement, we almost forgot to state, is part of a propaganda to strengthen the membership of the Unitarian churches. The words of the editor were spoken at a meeting, one of a series of seven, being held in Boston for that purpose.

An old Puritan divine once said that "God often gets up on the Devil's shoulders," and if it does not prove so in this case, we shall be greatly mistaken.

It remains to add that "premillennialism" is only being used in this case as a cloak to cover up the real truth of the matter.

The committee of nine of the Northern Baptist Convention, as we understand it, is not a picked committee of premillennialists; and what they are contending for is not that doctrine, but something which lies far back of it.

Dr. Conrad, pastor of Park Street Church, whom this Unitarian editor mixes up in the matter, says he is not a premillennialist. William Jennings Bryan is not a premillennialist. Gordon College has teachers on its staff who are not premillennialists.

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What these defenders of the truth are contending for is not premillennialism, but the Bible as a divine revelation; Jesus Christ as very God of very God; the Holy Spirit as the regenerator and sanctifier of men; the Cross of Calvary as the only means of salvation for a lost world; a blessed resurrection of believers, and an eternity of woe for the ungodly.

Of course with these doctrines goes that of the triumphal return of the Lord,

but without necessarily defining times, seasons or physical conditions, as the president of Gordon College said. The New Testament teaches this if it teaches anything, and all evangelical Christendom believes it and has stated it in its creeds.

Unitarianism is losing ground in one way, but gaining it in another. If the membership of its churches is growing

less, it is because Unitarians are now so much at home in other churches which hitherto have been known as evangelical.

This is the situation which confronts the Baptists, and scarcely in a less degree the other great trinitarian bodies.

It is against this menace that the guns of orthodoxy are levelled, and Satan is working an old trick in trying to divert attention to something else.

"Men of Israel, help!" is a false alarm.

The Static and the Dynamic

By Rev. James M. Gray, D. D.

An examination of Dr. Harry Emerson Fosdick's "Now Famous Sermon" on progressive Christianity. An address before the graduating class of the Moody Bible Institute of Chicago, April 20, 1922.

MY DEAR young friends of the graduating class, I like the Scripture which you have chosen as your class motto—"Set for the defense of the gospel" (Phil. 1:17).

"Set," a soldier posted by his commander's order for the vindication of the truth.

This is what you are, young men and women, this is what you are going out to be and to do. Just where you may be "set" is not at this moment clear to all of you perhaps, but wherever and however it may be, it will be for the defense, the vindication of the gospel.

You are sure of that. God has called you to that. You are equipped and are being equipped for that, and you would have it no other way.

Now the gospel is always the same, like its divine Author, "yesterday, today, and forever." But the defense is not always the same, because the enemy changes his tactics and his plan of warfare occasionally.

We are contending against him in the same armor, and with the same weapons and in the same power, but his position shifts.

He is a master of camouflage too, and sometimes he appears in the garb of a friend of the truth, when he is an enemy just the same, and the same old enemy. Paul found this out in Rome, and you will find it out wherever you go.

It is well, therefore, to become familiar with some of the modern methods of his warfare, and I wish to set an example of them before you.

It is found in a sermon entitled "Progressive Christianity," by Professor Harry Emerson Fosdick, D. D.

I presume you are acquainted with his name. He is a Baptist minister, but that does not hinder him from being the preaching pastor of The First Presbyterian Church of New York City, and a professor in the Union Theological Seminary, New York.

He is a gentleman whom the "liberal" wing of the professing church, the "Modernists" as they are called, sent to China last year to try to overthrow the Bible Union, and to counteract the work there of Drs. Thomas, Torrey and Kyle.

But I rather think that his greatest

distinction comes from his pronounced aversion to the evangelical faith. He is on record as charging it with being "false in fact and pernicious in result." And he so considers it, not because he is ignorant of it, but because he understands it perfectly, as he says, and has "quite definitely and thoroughly rejected it."

Indeed, the language of his rejection of it comes nearer the description of the persons indicated in Hebrews 6:4-6 than anything I can recall in current religious literature.

But to come to the sermon.

My attention was called to it afresh by a recent publication of the Federal Council of the Churches speaking of it as "Dr. Fosdick's now famous sermon."

Being a preacher, the remark arrested my attention. I had read the sermon when it was first published, perhaps it was noticed in the MOODY BIBLE INSTITUTE MONTHLY, but its title to renown had not then impressed me.

I therefore read it again, this time more carefully, and I will give you some of the results of my examination.

I

A Wrong Premise

The sermon starts from a wrong premise. The text is Genesis 11:32, "Terah died in Haran." "Terah was the father of Abraham, and he had no business to die in Haran," so the preacher rather jauntily remarked. "He should have died in Canaan as Abraham did, a pioneer blazing the trail for the future Hebrew people."

The words of the text he declares, "are the record of a spiritual tragedy, the story of a man who refused to progress," and hence the text affords him an opportunity to talk on "the peril of a belated life."

Terah's was a belated life, and thus becomes a type of any Christian life who clings too tenaciously to the faith of his childhood, and fails to progress in the direction pointed out in this sermon.

The preacher admits a certain reverence for the past. Old things are tried and true, he says, but the new things that grow up out of the old are their fulfillment and development, "the suppression and denial of which would mean the death of the old."

This sounds true and fair, but let us see where it will lead us in this case.

To begin with, the preacher's conception of his text is purely naturalistic, or rationalistic, if you prefer. The supernatural is excluded from his vision entirely. This emigration of Terah and his family toward the West is only one of many migrations of the same general character before and since. Dr. Fosdick sees no relation between it and the redemption of the human race on this earth. He connects it neither with Eden nor with Calvary.

It seems nothing to Dr. Fosdick that God did not call Terah into Canaan, but Abraham. It has not entered his mind apparently, that Terah's resolution to accompany Abraham and to place himself at the head of the expedition, was jeopardizing the divine purpose at the very outset.

Dr. Fosdick never troubled himself about the martyr Stephen's testimony on the subject in Acts 7. He took no notice of the fact that "the God of glory appeared unto Abraham (not Terah) when he was in Mesopotamia before he dwelt in Haran."

He was uninfluenced by the circumstance that God directed Abraham not only to get out of the country in which he dwelt, but to get out from his kindred. Positively Abraham was directed to leave Terah behind. He was not even to take him to Haran, much less to Canaan.

And this is not all. Stephen says that "when his father was dead, God removed him (Abraham) into this land." Abraham could not proceed on his journey until his father was dead. Hence if there was any "belated life" in the premises, it was Abraham's, not Terah's. And Abraham's, because he was unable to obey the divine command to get out from his kindred.

Instead of Terah having no business to die in Haran, he had no business to be in Haran. Instead of its being his privilege to have died in Canaan, God saw to it that he never reached Canaan. Instead of his being "a pioneer blazing the trail for the future Hebrew people," there would have been no future Hebrew people had he done the blazing. Instead

of being a man who "refused to progress," he was, like some of the preachers of Modernism, a man who progressed too far, losing Chaldea on the one hand and denied Canaan on the other.

Dr. Fosdick's handling of this text reminds me of another. The preacher was discoursing on Enoch who "was not, for God took him" (Gen. 5:24), and his rich flow of rhetoric carried him off his feet into the *death chamber* of the patriarch, which he described with such feeling as to melt his auditors.

At the close of the service, one of them, Evangelist George C. Needham, a contemporary of D. L. Moody, who was well acquainted with the preacher, approached him and asked if he had forgotten that "Enoch was translated that he should not see death" (Heb. 11:5).

The preacher surprised, but unabashed, declared that he had never thought of it!

II

A Wrong Principle

But this sermon not only starts from a wrong premise, but is *developed around a wrong principle*.

That principle, as expressed by Dr. Fosdick, is that the universe is not static but dynamic. It is the principle of the evolutionist. Dr. Fosdick tells us that movement is the very nature of the universe, and therefore for us to live a static life is to sin against the fundamental conditions of our nature.

He assures us that illustrations of this are everywhere, but he is content to rest his argument upon a single example.

He selects the clam. There was a time perhaps when the clam was the highest type of life upon the planet. But the clam encased himself in bone and settled down into the ocean's ooze. The world was not static, it did not stand still, as the clam thought it would, but was dynamic. It was on migration, and moving past the clam.

See the clam now, a dumb, dull creature, a belated life, static in a dynamic world.

Dr. Fosdick apostrophizes the clam upon the beach and says to it, "O, Terah, you died in Haran!"

He has no use for the clam, but it may be that others have, and are grateful that it remained static where its Creator placed it for the general good.

However, we understand the sense in which the universe may be said to be dynamic, but may it not be also static? Indeed, would it be erroneous to say that the universe is dynamic because static? Is not this the idea of Darwin's principle of natural selection, so-called?

Alfred Russel Wallace, who is admitted to be its co-discoverer with Darwin, explains it in that way. He says the struggle for existence arises from the fact that animals and plants increase in geometric proportion, while the total animal and vegetable population remains stationary. Is not that the dynamic in the static?

We have a dynamo or two in our engine room which furnish heat, light,

and power to about twenty or more buildings. But the dynamos are static for all that, and they are able to furnish the light, heat and power because they are static.

Dr. Fosdick tells us that business is dynamic, and culture and the intellectual life of men, all these are dynamic, not static.

But we respectfully take issue with him, and believe that each proposition might easily be refuted.

As a matter of fact, there can be no dynamic without the static, because there can be no universe without God, and God is static, "with whom there can be no variation, neither the shadow that is cast by turning" (James 1:17).

Preachers of Dr. Fosdick's way of thinking are fond of quoting the celebrated words of John Robinson, the English Separatist and minister of the Pilgrims, who said at Leyden, that "the Lord had more truth and light to break forth out of His holy Word."

Dr. Fosdick does not quote him in this sermon, if I remember, but it is quite common to hear him quoted in literature of its class.

John Robinson's remark would be used by such preachers to illustrate the dynamic rather than the static in Christianity. It would be said that he advocated just such "progressive Christianity" as that for which Dr. Fosdick stands.

But such is not the case. Robinson indicated the sphere in which he expected more truth and light to break forth, and it was a static sphere—the Bible, God's holy Word.

We also believe with John Robinson, and are solicitous for all the light that can be thrown upon the Bible. By God's grace we will follow that light as far as it leads. But when men substitute for it sparks of their own kindling, they not only walk in darkness but how great is that darkness!

Dr. Fosdick illustrates this in saying that "a static religion was the last thing that Jesus ever dreamed of or ever wanted." He essays to prove it by quoting from the Sermon on the Mount.

In that sermon Jesus said, "It was said unto you by them of old time * * * but I say unto you, etc."

Dr. Fosdick assumes that Jesus thus does away with an Old Testament commandment, substituting another in its place. As the God who had given the Old Testament commandment, He had the authority to do this if He chose, but he is not doing it at all. He is simply stripping the Old Testament commandment of the human traditions that had clustered around it, sweeping away the accumulated rubbish of the rabbis, and setting before His disciples and the multitude the perfect law of God in all its beauty and power.

Instead of its being true, therefore, that a static religion was the last thing Jesus ever dreamed of or ever wanted, these very words prove that a static religion was that which Jesus came into

the world to maintain. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled" (Matt. 5:18).

III

A Wrong Presentment

The wrong premise and the wrong principle of the sermon *lead to a wrong presentment*.

I mean by that a wrong and a false charge against the evangelical faith, for which Dr. Fosdick has so strong an aversion.

Indeed, he soberly assures his hearers that the only alternative to giving up the faith is "to commit deadly assault and battery on our growing intelligence."

On what specification does he base so sweeping an indictment? Simply this, that we who hold to that faith make the Bible from the beginning to the end, "a book upon a common infallible level." "From Genesis to Revelation the Bible was to us a book of equal spiritual insight," he says, speaking of the time when he and his hearers were spiritually like Terah in Haran in his opinion.

But let us call Dr. Fosdick to the witness stand against himself. Is not his "now famous sermon" his own production throughout? And is it not for that reason of equal insight and authority throughout? But, does that make it from beginning to end upon a common level?

Certainly not, nor would Dr. Fosdick say it does. His thoughts vary in value and importance in that sermon, and the power and beauty of his diction vary also.

And may not the same be predicted of the Bible? Does insistence on its being a divine record from first to last carry the corollary that from first to last it is on a common infallible level?

Infallible it is undoubtedly, infallible as a *record*, but even a schoolboy can be made to see that one chapter, or even one book may not have precisely the same value or importance as another chapter or another book.

Puerile are the examples which Dr. Fosdick presents to sustain his argument.

He does not ask us to say where Cain got his wife, but equally unworthy of his standing and intelligence is his comment upon the fact that God revealed His "back parts" to Moses hidden in the cleft of the rock, while the New Testament says that "No man hath seen God at any time."

As if there were any contradiction or difficulty there! God in manifestation has been seen very often by His creatures, but God in His essence never has and never can be seen. "The only begotten Son, who is in the bosom of the Father, he hath declared him."

It is nothing short of sacrilege for Dr. Fosdick to call the Ark of the Covenant the box that "God travels in." Think of it for a preacher to a Christian congregation! It may be doubted if Robert G. Ingersoll ever descended to so vulgar a jest. If there were no member of the Old First Church to protest that remark,

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it were a wonder that the very stones did not cry out.

The slaughter of the Amalekites comes in for Dr. Fosdick's condemnation. Atheists and infidels usually resort to that. He repudiates an Old Testament that puts on the lips of the Almighty, as he says, directions "for atrocities as horrible as disgraced the last war."

But he does not know what sin is when he says that, nor has he any appreciation of the spirit and outcome of lawlessness. As Professor Faulkner says, such talk is "morbid sentimentality, not healthy goodness."

Professor Faulkner is on the Faculty of Drew Theological Seminary, and in a recent work on *Modernism and the Christian Faith* is not afraid to say that "men who override the world in murder and lust and for whom no penitence is morally possible, ought to be stricken down before they ruin the world still more."

Those times are upon us now in New York and Chicago if Dr. Fosdick had but eyes to see and the wisdom to judge. And they are coming upon us in greater intensity if the prophets of the Old and New Testaments may be believed. And one explanation of it is that for so long a time there have been prophets in our pulpits like Dr. Fosdick, who "speak with a vision of their own heart and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace. And they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you" (Jer. 23:16,17).

IV

A Wrong Premonition

Finally, the sermon is *wrong in its premonition*.

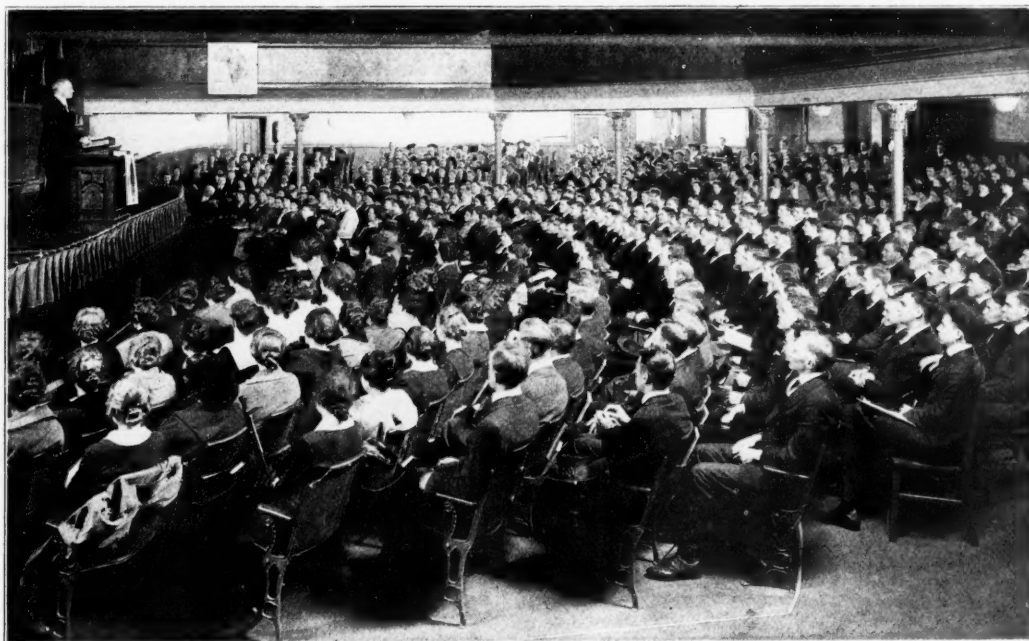
The finger-post of its foreboding points

of preaching" he assures his hearers, have been "disastrous," and "have led multitudes of Christians utterly to misunderstand what Jesus Christ wants of them on earth."

Did it lead Paul to that misunderstanding? Or the martyrs of the catacombs? Or the Waldenses? Or John Huss? Or Bishop Latimer, or the Huguenots?

Does Dr. Fosdick think that "the ethical consequences" of the preaching of George Whitefield or John Wesley were disastrous? Or that of the Bonars of Scotland? Or Alexander MacLaren or Spurgeon? Or the Monods of France, or Krummacher? Or Brainerd, or Edwards, or Adoniram Judson, or Finney?

One of the "amazing exhibitions," to quote his words, of these "disastrous consequences," is a letter published a year ago by the Employers Association of Pittsburgh.



A Meeting of the Missionary Union of The Moody Bible Institute

That was the story of the Amalekites. That was the meaning of John Milton's sonnet on the massacre in Piedmont.

"Avenge, O Lord, Thy slaughtered saints, whose bones

Lie scattered on the Alpine mountains cold."

That was the meaning of William Watson's poem, "Abdul, the Damned," only that the Turkish atrocities he cursed fade away in comparison with those inflicted by the same people on the Armenians during the late war and after it.

That is the explanation of the cursing or imprecatory Psalms as we call them.

As Professor Faulkner says, "There are times when they have an indispensable message to the world."

in the opposite direction to where our social peril lies, if I am any judge.

Whether Dr. Fosdick is a socialist or not, I do not know. But "birds of a feather flock together," and a radical publication—quite red indeed—advertises a combination offer of his various books, and if their contents were not favorable to its revolutionary program, it would not promote them.

It is apparently to advance such a program that Dr. Fosdick preached this sermon, as we gather from its closing application. That application belittles what he calls "the individualistic type of religion," which we know as the gospel of God's grace for sinners, which all of us are individually.

The "ethical consequences of this kind

In this letter, the association criticised the Federal Council of Churches for the "radical and bolshevik elements" it contained, and Dr. Fosdick thinks their motives were mercenary. He thinks they endeavored to "repress the application of the principles of Jesus to the social order." He looks with fear upon their action, and thinks it "indicates the surest and swiftest way to land this country into violent social revolution."

Now what the Pittsburgh employers did was to call a halt in a financial campaign for the Y. W. C. A. because the industrial program which that association had adopted was, in their judgment, detrimental to American institutions.

We do not pause to pass judgment on the merits of the case just now, but two

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observations occur to us.

One is that the employers of Pittsburgh are as sincerely interested in the maintenance of American institutions as any group of citizens that can be named.

And another is that they include Christian laymen who honor the Bible as modernistic preachers do not honor it, and who believe on Jesus Christ as Saviour and Lord as modernistic preachers do not believe on Him.

And for these reasons they are safer guides in such an emergency as Dr. Fosdick predicts, than they.

In other words, the danger to our institutions, the fuel feeding the flame of social revolution, is not more likely to be found in the conservative circles of American industry, whether employers or employees, than in the radical utterances of such preachers. Such preachers, I mean, as weaken men's conviction in the authority of the Bible as God's Word, and who fail to point them to the fountain opened for sin and for uncleanness in the cross of Calvary.

John Morley, the British statesman, author and biographer of Gladstone, is a competent witness here. He was an infidel so far as Christian faith is concerned, a believer in social reconstruction rather than personal salvation.

But he was frank enough to say that he and his associates had all been on the wrong track, with the result that the whole of them had less to show for their work than one man—William Booth of the Salvation Army.

"Herbert Spencer, Matthew Arnold, Frederic Harrison and the rest of us,"

said he, "who have spent our lives in endeavoring to dispel superstition and to bring in a new era, have to admit that Booth has had more direct effect upon this generation than all of us put together."

There is another name I would put along side of that of William Booth—D. L. Moody.

An evangelist was he who believed in "the individualistic type of religion," but he was also an educator and philanthropist. He labored to improve the conditions of his fellowmen and to right their wrongs. But he began at the right end and in the right place.

And I will undertake to say that as a result of D. L. Moody's preaching and testimony to the gospel of the grace of God, more has been accomplished to socially uplift groups and communities of men, both in this country and Great Britain, than by all the modernistic preachers of our time put together.

This "now famous sermon" concludes about as curiously as it began. The preacher seeks for an illustration of the dynamic, a grand *finale* that shall impress his hearers with the convincing nature of his argument. But his eagerness betrays him, and he selects a static illustration instead.

"Do not die in Haran," he exclaims, "if you were brought up in a narrow individualistic type of religion, migrate."

"Does it seem disrespectful to our fathers to plead for a forward movement out of the old lands where they have lived?" he asks.

And then he answers his inquiry by the illustration:

"Upon Morningside Heights there is the beginning of the Cathedral of St. John the Divine. Suppose all the Episcopalians of New York City should cry, 'Our fathers built it so, and so we will keep it?' Would they honor their fathers? No! They should say rather, 'Our fathers began a great enterprise and by God's help we will finish it!'"

That is well. But how shall they finish it? I submit that if they honor their fathers by so doing, they will finish it in strict accordance with the original plan.

Decades of years and millions of dollars have been spent in the present degree of progress, in that great work; and more decades and more millions must be spent in its completion.

But when that is reached, the perfection of its utility and its beauty will depend upon the fidelity in which every pillar or arch, colonnade or portico, tower or dome, reflects the thinking of the architect who conceived it. This is something static rather than dynamic.

God is an architect, and you, our dear graduates, "set for the defense of the gospel" though you are, are also builders of God's building. You have a trowel in one hand, and that is the reason you have a sword in the other.

Would you be workmen needing not to be ashamed? "See that you make all things according to the pattern shewed you in the mount" (Heb. 8:5)

The workman who does this, like the soldier who keeps his face to the foe, will never be allowed of God to die in Haran. He is bound for the Promised Land.

Evolution at the Bar

By Philip Mauro, Framingham, Mass.

First Paper

The writer of these papers was asked recently by the Bible Union of China to prepare an article dealing comprehensively with the subject of evolution. In order to comply with that request, he made a fresh study of the subject, which he will publish in book form with the above title. This paper and the one to follow in June (D. V.), are advanced chapters which he has kindly furnished the MOODY BIBLE INSTITUTE MONTHLY.—Editors.

THE THEORY DEFINED

EVOLUTION" is a philosophical and speculative theory, of recent origin, whereby it is sought to account for the various elements and compounds of the inorganic world, and also for the countless species of living creatures in the organic world.

Although sometimes spoken of as a "scientific" theory, evolution is not scientific; for science has to do only with facts. Evolution belongs wholly in the realm of speculative philosophy.

The basic assumption of this theory is that all things in nature—living and not living—had a common origin; and that all the diverse elements, compounds and organisms, were developed by the cumulative effect of changes, in themselves imperceptibly small, all of which changes were brought about by the energy of forces resident in nature.

The theory assumes the existence of

matter and force, without attempting to account for the origin of either. Matter is supposed to have existed originally in a perfectly simple and undifferentiated condition. Its form is supposed to have been that of an exceedingly tenuous, highly heated mist or vapor, filling all space. Force is also assumed to have been exceedingly simple at the first, being nothing more than a tendency on the part of the entire mass of undifferentiated matter to keep in motion.

The theory further assumes that, at some time and for some unexplained reason, the motion of the particles of matter began to take *different directions*; and also that, by the radiation of the heat of parts of the mass, liquefaction and ultimately, solidification resulted. Where the heat so radiated could have gone—seeing that all parts of the mass were supposedly heated alike—is not explained; nor how, in a perfectly uniform

mass, parts could assume a permanently *solid* form, and other parts a normally *liquid* form, while other parts remained normally *gaseous*.

These great changes in matter are supposed to have been accompanied by equally notable changes in force. Differences of "environment" having now arisen, the effects of force or energy would be influenced thereby, in such wise as to produce diversities of forms, until, by the continuous operation of these processes, with ever increasing ramifications and complexities, the infinite varieties of creatures, animate and inanimate, which now compose the universe, came to be what they are.

Other principles are called to the aid of evolution at different stages of the cosmic process; e. g., heredity, environment, natural selection, struggle for existence, survival of the fittest, transmission of acquired characters, etc. With these aux-

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iliary factors we have but little concern, our object being to inquire what, if any, foundation in fact there is for the basic theory. If that falls, the auxiliary factors must fall with it.

"COSMIC" AND "ORGANIC" EVOLUTION

Nature is seen to exist in two great departments, one comprising things having life, the other things not having life. The former is the "organic" department of nature, the latter the "inorganic." Between these two departments is an impassable gulf. Evolutionists have to concede this; for, as Mr. Huxley said, "The present state of knowledge furnishes us with no link between the living and the not-living."

This is a fatal admission; for assuredly, if the entire organic kingdom emerged out of the inorganic, there would be innumerable "links" between the two.

To accommodate the theory of this state of division, evolution has been correspondingly divided into "organic evolution" and "inorganic" or "cosmic evolution." Thus we have, at present, two distinct evolutions, each rigidly confined to its own department of nature. The original evolution, which evolved living creatures out of inanimate matter, no longer exists, and has not existed since the time, whenever it was, that the world of living creatures was separated, by an impassable barrier, from the not-living. It would follow that evolution is not what it once was. Having once crossed the line which separates the living from the not-living it has lost the power to do so again.

COSMIC EVOLUTION

Cosmic evolution, or evolution as it is supposed to operate in the universe at large—the starry heavens, the earth, and sea, and air—calls for but brief notice in this article. Proof of the existence, either now or in past ages, of any such "law" as that of evolution, is altogether lacking. Suffice it therefore to say that, if anywhere in the universe, at any stage of its existence, undifferentiated matter has been gradually transformed by means of "resident forces" into the various substances of earth, sea, and sky, with their widely different and often antagonistic properties, there has never been discovered by mortal man the shadow of a shade of proof thereof. The results of all investigations that have been made up to the present hour bear accordant witness to the fact that *stability* of forms and of the properties of inorganic substances, is the *fixed rule of nature*. Those who accept the idea of cosmic evolution must needs do so without any evidence whatever to support it, for none exists.

ORGANIC EVOLUTION

How then stands the case with respect to "organic evolution"? Is it any better supported than "cosmic evolution"? In this field it will be necessary to make a closer examination of facts and phenomena; for living creatures *do* undergo changes. In fact their existence is one of *continuous change*.

What characterizes the organic department of nature is the existence of *individuals*, each living an independent life of its own, and each having its own life-history. Each of these individual organisms comes *suddenly* into being; it goes through various stages of growth until maturity is reached; it reproduces its kind; it declines and *suddenly* ceases to exist. This is what we find throughout the entire organic field. But there is nothing in the inorganic department of nature which even remotely resembles this *life-story of individuals*. That field will be searched in vain for anything out of which the details of the organic world, comprising several millions of species, each with an infinitude of structural and other peculiarities, could conceivably have been evolved. Yet, the theory of evolution, as an universal or cosmic process, requires us to believe that the entire organic world emerged, at some past era, from the inorganic. Surely, if such were indeed the case, then the latter would contain abundant evidences thereof, showing how individual entities, with their characteristic life-changes, came into existence. And not only so, but we should also find everywhere inorganic groupings of atoms gradually reaching forth towards organic existence; and most certainly it would be possible, by laboratory methods, to transform the one into the other.

Due notice should also be taken of the striking fact that the beginning of the existence of each living creature is *sudden*, that its term of life is *short*; and that its changes are *rapid*. Whereas evolution requires a *very gradual* coming into existence; exceedingly *long* histories; and changes of prodigious *slowness*. The fact then is that, in the field of the living, as in that of the not-living, there is no evidence whatever in support of evolution; but on the contrary every fact and phenomenon cognizable by the senses strongly contradict that theory.

BREAKS IN THE CONTINUITY

As we trace in imagination the supposed course of evolution, from its assumed beginning in undifferentiated matter onward and upward to the infinite diversities of the organic kingdom, we not only encounter difficulties at every step and in connection with every detail, but we also find certain *gaps*, deep and wide, for which evolutionists themselves can offer no definite explanation. The first and greatest of these is the gap between the living and the not-living. The entire world of living creatures is assumed to have emerged, sometime and somehow, and through "resident forces," out of the inorganic realm. Yet no trace of this marvelous process remains, and the inorganic world exhibits *no progressiveness at all*, no power or disposition to advance one hair's breadth.

The next gap is that between the vegetable and animal kingdoms. If the latter, in its entirety, arose out of the former through gradual and infinitesimal changes, no trace of it remains; nor can

there be found in the vegetable kingdom anything from which the characteristic features of animal life could be evolved.

Next we encounter the great gap between the vertebrates and the invertebrates; then that between mammals and other vertebrates; then the gaps between each of the two million or so of distinct species of organisms and every other; and finally the immense gap between man and the highest of the brutes.

In not one of these orders and species, and in not one of the countless billions of organisms comprised in them, has there ever been seen the *slightest tendency to advance*, or to depart from its type. On the contrary, there is found in every living creature the most stubborn and unconquerable determination *not* to evolve. The whole universe, therefore, and every member of it, is a witness against evolution.

Furthermore, if evolution were the law of progress of the universe, it is manifest that there would be *no species or other lines of division*. There would be only *individual forms*, shading imperceptibly one into another, each in the process of becoming something else, so that classification would be an impossibility. The world that lies before us, composed of divisions, orders, classes, species, all sharply defined and separated one from another by impassable barriers, is *just the opposite* of such a world as the supposed law of evolution would produce. We can therefore summon heaven and earth, land and sea, and all the hosts of them to bear witness, that evolution is a myth.

REASONS GIVEN IN SUPPORT OF EVOLUTION

In examining the reasons that are commonly given in support of the theory, we shall select those which are deemed, by its advocates, to be the strongest. These are (1) the changes which are observed to occur in the embryo of the human species from its first beginning to its full development, which changes are soon to be, in their order and character, a recapitulation of the changes through which the species itself is supposed to have passed in the course of its development; (2) the succession of living forms in time, it having been ascertained from geological researches, that the more simple forms of life are, generally speaking, found in the lower strata of rocks, and those more complex higher up.

EMBRYOLOGY

We put this argument first because (a) it is generally deemed the strongest, and (b) it is from out of the studies of changes in the embryo (*embryology*) that the idea of evolution sprang. So we have now the opportunity to examine the theory at its point of origin.

The argument from embryology consists of two suppositions, for neither of which is there any proof whatever. First, it is assumed that the human species *did* evolve by gradual changes, passing from a simple uni-cellular creature, such as the amoeba, through suc-

cessively higher species until it became man; and *secondly*, it is assumed that the human embryo passes through the *same changes* in its prenatal history of about nine months. Manifestly we have here no proof of evolution; for, in this argument, evolution is *taken for granted*. It cannot be possibly known whether the changes of the embryo are a resumé of the history of development of the species, until it is known *what that history was*. Therefore we are thrown back upon the question, Can evolution be certainly inferred from the changes of the embryo?

First, let it be observed that there is no proved or necessary relationship between the growth of the embryo and the history of its species. If, indeed, the embryo does perform, in the short space of nine months, the stupendous feat of changing from Amoeba to Man, passing swiftly through all the intervening species, it would be a most miraculous and supernatural thing, whereof it were vain to seek an explanation in the sphere of nature. Evolution, however, is exceedingly *slow*. It demands millions of years to effect slight changes. It denies and excludes the miraculous from the sphere of nature. It cannot therefore assume a prodigious miracle in its own support. The supposed transformations of the embryo tend not in the slightest to prove the truth of the theory. Those changes, like all others in the history of a living creature, belong in the category of the mysteries of life, concerning which science has been able thus far to give no explanation whatever.

But let us go deeper into the subject and ask, What *are* the changes which take place in the human embryo? And do they really constitute an evolution? Upon pressing this inquiry we find (1) that the likeness of the human embryo to that of other creatures at different stages of its growth is a mere *superficial* resemblance; for even the evolutionist would not pretend that there is any *essential* likeness between them; and (2) that even in those superficial and transient resemblances the growth of the embryo *does not go through the stages of the supposed development of man*. These objects are fatal.

1. In a case of this sort superficial resemblances count for nothing; for beneath them there are, in fact, *vital differences*. The human embryo is, at all stages of its growth, the *human* embryo. It is at every stage, essentially different from that of the worm, the fish, and from that of every other mammal.

2. Furthermore, even the superficial changes of the human embryo do not represent anything like the *complete* line of the supposed human ancestry. Prof. Fairhurst says that the *entire first half* of the history of evolution is not even hinted at in the epitome (*Organic Evolution Considered*, page 147).

It is of interest to note that Dr. Romanes, one of the most extreme of evolutionists, declared the facts of embryology to be "the most important of the lines of evidence in support of evolution."

While holding those views he wrote strongly against the Bible doctrine of creation, and against supernaturalism in general. "But later he changed his views entirely, and died in 1894, confessing his faith, not only in the providence of God, but in the deity of Christ." (Fairhurst: *Theistic Evolution*, page 77).

SUCCESSION OF SPECIES

The evolutionist also appeals, in support of his theory to the fact that the fossils preserved in the sedimentary rocks indicate that the various species did not come into existence all at once, but successively, and that (generally speaking) the simpler forms came first into existence, and the more complex later in point of time.

To this argument the obvious answer is that the fact of the *successive appearance* of the various species does not tend in the least to prove that the later were *derived from the earlier* by a process of evolution, or by any other process. The succession of the species can be explained by creation, as well as by evolution. In fact the record of creation in Genesis 1 declares that vegetation first appeared on earth, then fishes, then birds, then land animals, and finally, man. The geological remains show the same order. Manifestly then the argument from succession of species lends no support whatever to the theory we are discussing.

But we can go further than this; for

when the details of the geological records, as presented by the science of paleontology, are examined, it is found that they bear heavily *against* the theory. This is conceded by the very foremost evolutionists, inasmuch that, to escape the force of the paleontological proofs, they are driven to the pitiful expedient of supposing that there have been millions of extinct species and transitional forms which have left no trace of their existence, and that if by any means the lost evidence could be recovered, it would prove their case.

The fact is that an enormous mass of evidence has been accumulated by means of geological researches. Here we have the foot-prints of the distant past, the records of the periods which would certainly be rich in the evidences of the evolutionary origin of the various species, if such were indeed the nature of their beginning. The evolutionist examines this great mass of facts and finds *nothing* which supports his theory, but much to the contrary. His only comment on the situation is that nature has, with invidious discrimination, destroyed the great bulk of the evidence, including *every trace of the operation of evolution*, and every one of the thousand billion variant forms which must have existed, and has preserved *only such evidences as oppose his theory*.

(To be continued).

Bible Conferences at Eagles Mere, Pa., and Ocean City, N. J.

THE Moody Bible Institute's Annual Summer Bible Conference at Eagles Mere will be held this year, July 2-9. At this date (April 7), the program is not complete, but the list of speakers will include Rev. James M. Gray, D. D.; Rev. Gordon Watt, D. D., of Edinburgh, Scotland; Rev. George E. Guille; Dr. H. D. Mitchell, pastor of the Metropolitan M. E. Church, Washington, D. C., and Mr. Walter E. Myers, superintendent of the adult division of the Pennsylvania State Sabbath School Association.

The Institute will hold a conference also at Ocean City, N. J., August 10-20, in the Tabernacle of the Ocean City Tabernacle Association. Here the speakers will be Dr. Gray, Dr. Gordon Watt, Mr. Guille, and Dr. E. J. Pace.

At Eagles Mere hotel and boarding conditions are of the best, and the opportunities for physical enjoyment on land and water can hardly be surpassed. The beautiful lake nestles in a depression of one of the highest peaks of the Alleghenies, 2200 feet above sea level.

Ocean City, with eight miles of ocean front, is located on the small island just off the mainland, a few miles southwest of Atlantic City. The community has a strong moral tone, and for those who

prefer a vacation on the seashore the conditions are most alluring. It is an ideal location for a conference, with a summer population of 50,000. For a number of years the plan of the Tabernacle Association has been to begin religious services the first Sunday in July and continue until Labor Day, the last ten days being given to an annual camp-meeting similar to the one at Ocean Grove. Hotels and boarding houses are numerous, with prices in harmony for the service rendered.

Requests for further information concerning both conferences should be addressed to Mr. George V. Kirk, Associate Business Manager, Moody Bible Institute, 153 Institute Place, Chicago, Ill.

Who helped me yester year,
Who helped me yesterday,
Will help again tomorrow,
Will help for aye and aye.

He has supplied,
He will provide,
I trust Him and in peace abide.

—Ernest A. Bell.

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Four Great Words Describing Our Lord's Return

By Rev. James H. Thayer, Th. D., North Augusta, S. C.

ASTRONOMERS tell us that among the stars that stud the sky there are sixteen of first magnitude, giving forth more light than any of the others.

Thus among the many words in Holy Scripture there are some of the first magnitude, giving forth more light than the others.

Astronomers also group the stars and call these groupings, "constellations."

So are there constellations in the Word of God, certain words grouped around the cross of Christ, around His resurrection, around His life on the earth, and others around His reign in glory.

And to these we would add another, namely, those around the return of our Lord, a particularly bright constellation of words,—four of them.—each one a star of first magnitude.

We should remind ourselves, however, that any contemplation of the return of Christ is like looking at the rainbow. The sight is surpassingly beautiful, and the colors blending one into the other make one hesitate in drawing sharp lines of demarcation. Thus in our study of these words we may not be able always to mark the sharp lines of division. But we are looking for the coloring in the rainbow, and not for the lines that separate them.

The "Coming"

The word "Parousia" has been brought over bodily into our language from the Greek. We have transferred it literally, letter for letter. We find it used in the New Testament with three exceptions (2 Cor. 10:10; Phil. 1:26; 2:12) with reference to Christ.

Furthermore, the word is generally, (though not always, 2 Tim. 1:10) used of His second advent. Throughout the Authorized Version and the American Revision, when used of Christ, it is uniformly translated "coming," and just as uniformly the Revised Version reads marginally, "presence."

When we remember that the root from which the word comes means "to be by, be at hand, to have arrived, to be present," than we can easily understand how the term covers comprehensively all the details that we associate under the phrase; the second coming of Christ.

Turning to 2 Thessalonians 2:1ff, we find a confirmation of this. Paul associates the Parousia with "our gathering together unto him," and a little farther on he says that the man of sin will be brought to nought by the "manifestation of his Parousia."

Without intruding the element of time, we can clearly see the two elements of Parousia heretofore mentioned. "Our gathering together unto him," will certainly be in His presence. It is the "meeting with the Lord" to which Paul refers in 1 Thessalonians 4. In both of

these passages the idea of "presence" stands out strongly.

On the other hand, in 2 Thessalonians 2:8, and elsewhere, we find the aspect of our Lord's coming to earth for judgment, and hence the "coming" idea is prominent. One would not be dogmatic, but we believe that this twofold aspect is clearly presented in the Bible. God has not only promised that His Son should return, but it seems that in this case He prepared even the word itself which should convey the idea in all its fullness.

The Glorious Appearing

When we turn to the other three words it is not always easy to state definitely their relation. The words "appearing" (epiphany) and "manifestation" have at bottom the same root, which means "to shine." Epiphany was applied by the Greeks to the glorious manifestation of their gods. Hence it may be rendered "glorious manifestation, or appearing." Thus it was used of the illustrious return of Christ.

We find this word almost exclusively in the pastoral Epistles, and this might suggest that as Paul grew older, his hopes beat higher, and that he looked with greater longing and desire for "that glorious appearing." In 2 Thessalonians 2:8 it is the "glorious manifestation" of Christ's Parousia that is to slay the Antichrist.

When we look at 2 Timothy 4:1-8, we find several instructive things. Timothy is charged to be faithful "by his glorious appearing and kingdom." And Paul refers to his "victor's crown of righteousness," which will not only be his, but also shall be given to all those who have "loved His appearing."

Judgment is also associated with this "epiphany." Jesus is the one who shall "judge the living and the dead," and he is also a "righteous judge." The Revised Version translates Titus 2:13, "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

How the apostle would remind us that we are to wait it out, having in our hearts the "happy hope" of His glorious appearing!

Manifested in Glory

Closely akin to the "epiphany" is the "manifestation." In Colossians 3:4 we read: "When Christ shall be manifested, then shall ye also be manifested with him in glory."

Here we have the idea of association tenderly brought out by the very preposition which Paul uses. True, Jesus shall appear in "the midst of all his holy ones," but more blessed still we shall be "manifested with him in glory." Paul uses this particular word for "with" many times throughout the Ephesian Epistle, and it is doubtless largely on this account that

it is sometimes called: "The Epistle of the unities."

With the Colossian passage may we not also associate 1 Thessalonians 2:19? Those whom we have brought to Christ will be our "crown of glorying" then. Peter, referring to the manifestation calls attention also to "the crown of glory which fadeth not away." Indeed, our only unfading crown will be the immortal souls which we have pointed heavenward.

Perhaps one of the most familiar, as well as one of the dearest passages which speaks of the manifestation of Christ is found in 1 John 2:28; 3:2.

It is interesting to note that in 2:28 the thought of manifestation is coupled with that of Parousia. This is the only place in the Johannine Epistles where the latter word is used. John says that we should live the abiding life, so that when Jesus is manifested we may not shrink from Him at the coming.

This reminds us very much of Paul's sentence: "We must all be made manifest at the judgment seat of Christ." In that presence our building will either stand the test of His eyes, or else be consumed, yet we ourselves shall be saved "so as through fire." May we all have this confidence when He appears!

In 3:2f. we have a beautiful set of ideas. Here we are called the children of God. But it is not a mere calling, for in truth such we are.

Great, indeed, is this dignity, but John goes on to assert that it is not yet made manifest what we shall be. When Jesus, however, is manifested, two things will happen. First, we shall be like him, and secondly, we shall see Him as He is.

Is John thinking of the same thing that Paul describes as "our gathering together unto him" and "our meeting the Lord in the air"? I rather think he is.

Paul adds, "And so shall we ever be with the Lord." John's encouraging conclusion is this: "Everyone that hath this hope set on him purifieth himself even as he is pure." The purer we are, the less dross will He find to consume.

Removing the Veil

The last word to which we turn is "revelation—apocalypse." It is used in seven passages (Luke 17:20; 1 Cor. 1:7; 2 Thess. 1:7; 1 Pet. 1:7, 13; 4:13; Rev. 1:1) The Authorized version does not render it consistently by a single English word, but the Revised Version everywhere translates it "revealed," "revelation."

The text in Revelation 1:1, interpreted in the light of the entire Apocalypse, seems to give us the key. Fundamentally the word means the removing of a veil, and hence the revelation of something hidden. It is the opposite of mystery.

Now Jesus is revealed in the Apocalypse in four different aspects. First, personally; secondly, with respect to the earth and time, hence historically; thirdly, with respect to the ultimate end, hence triumphant; fourthly, with respect to the world beyond, hence in the heavenly glory.

These facts, in connection with the definition and use of the word, lead us to conclude that it is a general term, similar in its application to Parousia.

What is called "The Rapture" is indeed a revelation of Christ, unspeakably glorious. And what is termed "The Revelation" is only pre-eminently so, as it is one point in the Parousia of the Lord in which He stands unveiled before the entire world. Indeed, when Jesus

comes in the "midst of all his saints" it will not only be a revelation of Himself, but a surprisingly rapturous experience for us.

Time honored nomenclature is not to be lightly changed. Nor can it be easily changed. All of us are familiar with the terms "The Rapture" and "The Revelation." As has been pointed out the words "Parousia" and "Revelation" seem to cover them both. The word "Rapture" calls attention to the catching away, the manner of our going.

But the point with Paul is not the "how," but the fact that we do go "into a meeting with the Lord in the air," "our gathering together unto him." So for the term "The Rapture" I would suggest "The Gathering." This puts

the emphasis on the sense of "presence" in Parousia.

On the other hand, the word "Revelation" calls attention to the unveiling of Christ. Certainly when we are caught up into His presence, and see Him as He is, He will be unveiled before us.

Likewise when He comes in the midst of all His saints He will be unveiled before the world. Now the second act will be indeed "The Coming," and I would use that term to designate what we now call "The Revelation."

"When He shall come with trumpet sound,

O may I then in Him be found,
Clothed in his righteousness alone,
Spotless to stand before His throne."

Three Guiding Principles for Sunday

By Nelson A. Jackson, Mount Hermon, Mass.

MUCH is said and written about Sabbath observance. Ministers and lecturers wax eloquent on the subject. Organizations are formed to procure the enactment and enforcement of the so-called "blue laws." Other organizations are formed to oppose such laws and their enforcement. There are Sunday baseball, Sunday movies, and Sunday golf, in fact every form of worldly pleasure is indulged in every Sunday.

"What to do or what not to do" is perplexing parents and young people who are Christians. For the answer there is but one safe and sure place to go to—the Word of God. The opinions of others while at times helpful are often misleading, if not harmful.

In the story of creation (Gen. 2), are these words, "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it because that in it he had rested from all his work." Dr. Scofield, in commenting on the word sanctified, says, "In the Old Testament the same Hebrew word is translated sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God." If all could have this conception of Sunday, that it is a day especially set apart by God for service to Him, it would greatly aid in coming to a right conclusion as to the use of the day.

Nothing more is heard concerning the Sabbath until the manna is given to Israel in the wilderness. "And he (Moses) said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it (manna), but on the seventh day, which is the sabbath, in it there shall be none. So the people rested on the seventh day."

A few months later at Sinai, when the Lord was giving Moses the law, He said in amplifying the fourth commandment, "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye

shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."

From these passages it appears that the Sabbath is distinctly a Jewish institution. When it was first given to Israel, it was set apart primarily as a day of rest. Later God makes it a perpetual sign between Him and the Hebrews, that they may remember His mercies and care, and that He has set them apart from all other nations as a people peculiar unto Himself.

There was a special need of the Sabbath for the Israelites, or Hebrews, who for 400 years had been in bondage without any intimate knowledge of God or forms of real worship. It was absolutely necessary for them to cease from all toil and usual pursuits in order to realize that there was a God who cared for them and that they were His followers. Therefore the Sabbath was set apart as a holy day in which, in quietness, in his tent, the Hebrew might learn about Him and meditate upon His laws and His mercies.

As the centuries passed, the writers of Holy Writ from time to time refer to the Sabbath. Directions are given as to the proper offerings for the day; the defilement of the day is noted and the people are urged to return unto Jehovah and to keep His holy Sabbaths. When the people are loyal to God the Sabbath is kept, when they turn to idols the Sabbath is desecrated.

The simple directions given by Moses concerning Sabbath observance are interpreted and re-interpreted by the Jewish leaders until at the time of Christ the

orthodox Jew was burdened with petty rules concerning every phase of life. He was told how far he could walk and what he could carry without breaking these minute directions. He was governed by rules and regulations, not by principles. Christ swept aside these man-made restrictions, openly and purposely disregarding many of them, and He kept the Sabbath as a holy day set apart for the service of the Father.

The following are some of the replies made by Christ to His critics who accused Him of being a Sabbath breaker and judged Him to be worthy of death: "Have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple. . . For the Son of man is Lord even of the sabbath day. And when he was departed thence, he went into their synagogue; and, behold there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on a sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then said he to the man, Stretch forth thine hand."

"And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him to watering?"

"And he said unto them, The sabbath

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was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath."

If we study the life of Christ we find that, during his public ministry, He spent the Sabbath in much the same way as other days. He went from place to place doing deeds of mercy, and at times accepting the invitation of rich or poor to dine with them. He always attended the synagogue service and spoke, if the opportunity were offered. His one purpose on the Sabbath as on other days was to do the will of the Father.

After Christ left His faithful followers and ascended to His Father, they were for a time together in fellowship and prayer. Then came Pentecost, followed by the rapid growth of the church in Jerusalem, and soon on account of persecution the spread of the gospel to the Gentiles.

It then became the custom for the Christians to gather in fellowship meetings once a week. The Jewish Sabbath

however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus."

In the hustle and bustle of the modern world, one needs a day which shall bring a change and rest into his life, and which if properly used shall bring him closer to his heavenly Father, give him a clearer vision of service for Him, and bring to him renewed energy for the duties of the ensuing week.

To spend Sunday in a way to secure these results one must be governed not by rules, but by principles, all of which should be founded on one fundamental desire. The desire to live one's life in such close harmony with the heavenly Father as to do only His will.

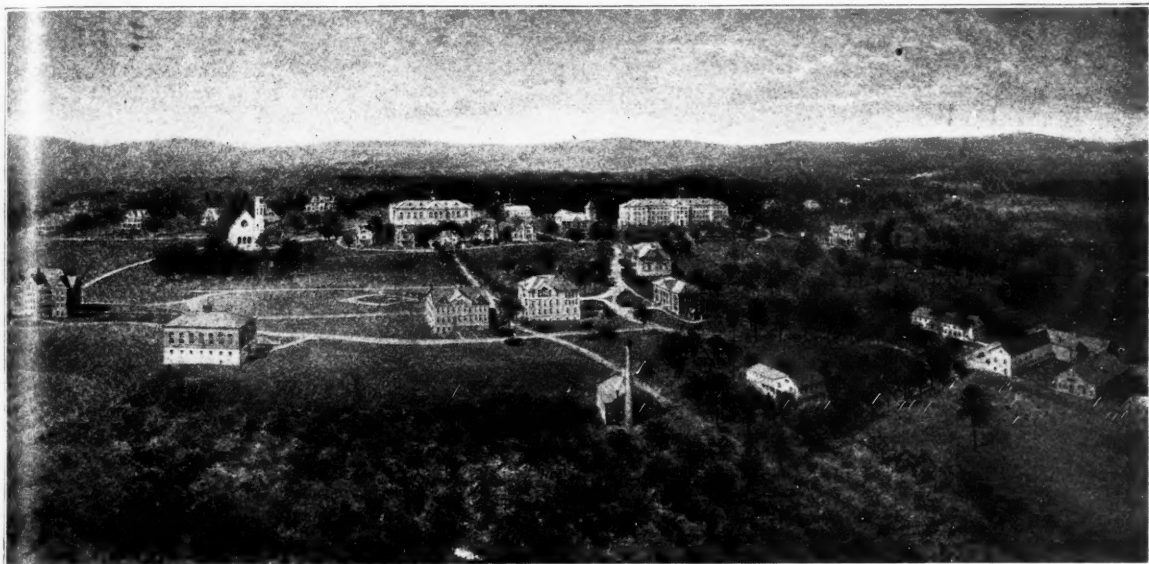
For the Christian there are three guiding principles—worship, service, and rest.

Under worship, one should include regular church attendance as conducted by some company of believers. It seems impossible to bring oneself into close touch

greatest service possible is to sow the Word and to point the way to eternal life. One engaged in such service will have no questions concerning the proper use of Sunday.

Man's physical nature demands a change and rest at least one day in seven. If this law is not obeyed, sooner or later a break-down comes. The question as to how one should rest and obtain the change, no one can answer for another. No recreation that leaves one tired and exhausted on Monday morning is rest. One of the essentials of rest is change. In order to obtain the maximum rest, one should refrain from the regular occupations of the week.

It is well on Monday morning to check the doings of Sunday. If one can say, "Yesterday, I came into closer touch with God than ever before, I helped some soul to know Jesus, I did a deed of kindness, and now I feel invigorated for my week's work,"—then Sunday will have been well spent.



The Northfield Schools—Mount Hermon School, Mount Hermon, Mass.

with its restrictions was not a suitable day for these meetings. Therefore what wonder, that they chose as the sacred day the first in the week in commemoration of the resurrection of their Lord. At first it was called the "Lord's Day"; later the present name of Sunday was adopted.

Dr. Morgan says, "The change of day in the Christian dispensation from the seventh to the first is of great symbolic value, and although no divine word was written commanding the change, the spiritual facts of Christianity altered it surely, yet without proclamation or noise."

Again he says, "Some have imagined that by words He (Christ) uttered and by deeds He did He relaxed the binding nature of the old command. This view

with the Father by spending Sunday forenoon in bed, on the golf links or tennis court, in reading the Sunday paper, riding in an automobile, working in the garden, or studying birds. Man is gregarious and the uplift of worship is greater if he goes with his fellows to some place set apart as the house of God.

The Christian believes in the church and would not care to settle in a community where there was no place of worship. It is then a duty to help maintain some religious meeting by attendance at its services, by financial aid, and by a willingness to help in the work.

There should also be set apart a time for Bible study, prayer and meditation.

Service for others should be one's desire at all times but especially should this be emphasized on Sunday. The

CHINESE REVOLT AGAINST CHRISTIANITY

The Chinese students of the University of Peking and other Chinese societies of young people, have launched a campaign against Christianity. Among other things they say:

"Of all religions Christianity is the most detestable. Its greatest sin is its collusion with capitalism and militarism. Its influence is becoming stronger daily as force becomes triumphant and capitalistic methods become more drastic.

"Like imperialism and capitalism, Christianity is an enemy of mankind, the three having one object in common—namely, to exploit the weak countries.

"Realizing that China is an object of foreign exploitation, Christianity utilizes the opportunity to extend its influence."

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Special Summer Course for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April issue, p. 956

The Valley of Human Tragedies

By James D. Burton, Oakdale, Tenn., Field Representative, Presbyterian Sunday-School Board

I WANT to take you with me on a trip to New River Valley. It is the valley of human tragedies.

We enter by way of Scott County, at Oneida, where we board a train on the Tennessee Railroad for the head of the valley, a distance of about fifty miles. It is a mixed train, carrying both freight and passengers.

We go through a tunnel a few miles out of Oneida, after which we enter the valley, the surrounding mountains and hills of which have witnessed many stirring scenes where human lives were at stake.

The first place I call your attention to is Stanley Junction. Near here was a gun fight, with a number participating. A man was killed, and rolled into a pond of water by the railroad track. He was fished out a little later. Whiskey and a woman were said to be the principal factors in the tragedy.

Wheat Bread Wanted

The writer delivered an address in the school-house at Stanley Junction a few years ago. He was there to try to organize a Sunday-school. It was during the World War, and he was a member of the U. S. Food Administration, in Tennessee. He was surprised to find a house crowded with men, something unusual when a gospel address was to be delivered.

At the conclusion of the address a man rose and said, 'Tell us something about the food regulations. That's what we want to hear about. We want to know when we are going to get wheat bread to eat.'

This explained the presence of the men at the meeting. We could not organize a Sunday-school when the men were so concerned about when they would get wheat bread to eat.

A school was organized at Morning Glory, in a ravine about two miles away, which brought Sunday-school influences within reach of Stanley Junction.

The Coal Tipple Tragedy

We pass from here to the coal tipple tragedy, farther up the line. A coal operator of a small mine was sued by one of the inhabitants of New River Valley. The man won his suit against the coal operator, and was returning home with his wife. They were walking and the coal operator waited for them near a footbridge. The man and his wife were unarmed. The coal operator shot and killed them, the woman begging for mercy at the hands of her assailant. It was of no avail. The murderer ran away and has not been heard of since.

In the same section a bad man wronged a blind girl in her cabin home. She was soon to become a mother. The aged father of the girl undertook to talk to this ruffian about the ruin he brought to

this home, whereupon the ruffian shot the old man to death. He was arrested and placed in the Huntsville jail.

After a mistrial he was let out of jail on a twenty-five hundred dollar bond. He returned to the mountain home that he had ruined, and called to see the blind girl. He made it appear that it was a friendly call. When the girl came into his presence he caught her by her hair, dragged her across the floor and shot her to death.

He was re-arrested and placed in jail the second time. A necktie party of mountaineers was organized and called on the murderer at the jail. They told him that they had come to make bond for him. He was led out of the jail and hanged to a tree not far away, with wires taken from bales of hay.

Smoky Junction and Nigg's Creek

Two little Sunday-schools have stood in this neighborhood as beacon lights to those who want to study God's Word and to keep his laws. They are at Smoky Junction and Nigg's Creek, and were organized several years ago.

Our next stop is Buffalo Camp. Near here a young man murdered his wife on the highway, shooting her to death, only a few months before she was to become a mother. She was trying to leave him because she said that he was cruel to her. Her little daughter, about five years old, came crying to a neighbor and told him that "papa had killed mamma." His father, about seventy years old, was in jail at Clinton, charged with selling moonshine liquor.

This young husband is now awaiting the death sentence in the electric chair at Nashville.

A little Sunday-school has just been organized at Buffalo Camp, and it is doing an effective work. The influences of the school are helping this community and helping to maintain law and order.

The last trip made to Buffalo Camp a few weeks ago resulted in the writer having to walk twelve miles through rain, snow and mud. The mixed train on the Tennessee was wrecked, which is a frequent occurrence, and traffic would not be restored for two days, and it was necessary that we get out to keep other engagements. To walk out was the only alternative, and it had to be made over a footpath leading straight up over the mountain.

Died With Their Boots On

From Buffalo Camp our next stop is Fork Mountain, the head of the New River Valley. And it has some things in common with the other places I have described. A manager of one of the coal companies pointed out the spot where two brothers "died with their boots on" in a pistol duel, fighting their enemies.

They are buried in the same grave in the little cemetery overlooking New River.

The little Beech Fork church, near the cemetery, has been the scene of many tragedies. Over a half dozen men have been killed in drunken quarrels in the church yard. They are all buried in the little cemetery overlooking the river, and where the two brothers, mentioned above, are put away.

It is considered unsafe to hold night meetings at this little church.

A Sunday-school was organized here last summer, and accomplished much good. It has suspended for the winter months, but will start up again this spring.

Towering on top of the mountain at the head of New River Valley—the valley of shadows and sorrows—is the frowning stockade of the Brushy Mountain Branch of the Tennessee State Penitentiary, at Petros. There, about five hundred prisoners are serving their sentences at hard labor by digging coal out of the mountains for the State. They are under the ever vigilant guards, armed with high powered rifles, to shoot any prisoner who may try to escape.

This building on the mountain, with its own story of convict life, seems to look down on the New River Valley, as a perpetual warning that, "the way of the transgressor is hard."

Here a Little, There a Little

And here ends our trip through the New River Valley. We now turn our faces toward our own little home in Morgan County, where we hope to meet our loved ones by our own fireside. But the scenes of New River Valley remain with us.

Thousands of pages of tracts, and scores of copies of the Bible and the New Testament have been distributed in the homes in the valley. One mother who could not read learned the Ten Commandments hearing them repeated by her children.

There was a time when there were no Sunday-schools in the New River Valley. But today there seems to be a turn for the better. We are sowing the seed, here a little and there a little, and in due time it will bring forth its harvest.

The planting of the Word of God in the hearts of the inhabitants of New River Valley will bring about law and order, and will insure the lives of men, women and children from violence such as described herein.

When you do what the poor weary dove did—when you just betake yourself to the ark for safety, the Infinite Love will put forth His hand, and take you in—into union with Christ.—T. L. Cuyler.

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A Catholic Mob in Guatemala

By Clarence E. Mason, Philadelphia, Pa.

EVANGELIST Harry L. Strachan, and his party of the Latin America Evangelization Campaign, have had the privilege of suffering bitterest persecution for the sake of their divine Lord. A mob attack which broke up their meeting at Amatitlan, Guatemala, came as a surprise, for they had been received with cordiality in other places since the inception of their Central America Campaign in the fall of last year.

During the Guatemala City conference (which preceded the Amatitlan episode), a theater, seating approximately 2,500 people, was filled to overflowing. Large and appreciative audiences had been met with in other cities. The popular interest stirred up the opposition of the Roman Catholic authorities, and the Archbishop of Guatemala issued a pastoral in which he said in part:

The Archbishop's Pastoral

"It has come to our notice that in one of the theaters in the city, conferences are being given which are openly contrary to the Catholic religion, because that in them practices and teachings which the church professes and recommends as true, respectable and holy, are attacked and ridiculed, while those which pertain to Protestantism are exalted and defended.

"Commanded by God and the Holy See to guard in this Arch-diocese the integrity of the Catholic faith which we profess, and which has in its favor the clear proofs of its truths, taught and professed by the genuine church of Jesus Christ, one holy, Catholic, and apostolic, we fulfill our unavoidable duty to advise all the faithful that they are prohibited from attending such meetings or conferences, and that they commit grave sin if they should do so, knowing that these conferences are directed against our holy religion and in favor of the Protestant errors, because that the risk is grave to which that divine faith in their souls is exposed if they listen to the deceiving arguments, with which it is sought to lead them from the truth and lead them into the false doctrines. The parish

priest and rectors of churches and chapels in the city will read to the faithful this our warning and admonition, explaining its meaning and gravity in the Masses which will be celebrated in all the churches and chapels on the Sunday following its receipt."

The Guatemala City meetings, though attended by thousands and announced by almost the entire press of the city, would have been broken up by the clergy had it been in their power. After the pastoral appeared, Mr. Strachan one night asked all those in the audience who had heard Senor Varetto, of Argentina (who was generously lent to the Latin-America Evangelization Campaign by the Southern Baptist Church), attack or calumniate the Roman Catholic party, to stand on their feet. Not a single individual rose.

But a crowd had gathered in an ugly mood, and soon raised the cry of "Masones," "Protestantes" and Mr. Strachan was dubbed "el diable."

The four policemen with rifles, who had been stationed at the door, were evidently in sympathy with the mob, and the majority of the people who had entered the theater thought it the part of prudence to retreat.

About fifty remained, but when the opening hymn started, pandemonium broke loose. Senor Varetto was interrupted as he began to speak, by a rain of stones on the roof.

To protect the few who composed the congregation and had fled to the platform from the stones which were now being hurled through the doors, the evangelistic party decided to leave the theater and face the mob, there being no other way out.

"Aquí viene el diable" ("Here comes the devil") shrieked the mob to Mr. Strachan, and centered their attention upon him, as the remainder of the party escaped to the hotel. Writing of the attack, he says: "Then they began to swarm around me like a pack of howling wolves seeking to devour their prey. Attempts were made to throw me down.

"Knowing that if I once fell, I should

be immediately kicked or trampled to death, I faced round on those attacking me from the back, and merely gazing at them, they drew back. Then I would make a few steps forward to have a shower of stones rained on my arms, back and legs.

"Fortunately, not one struck my head, although they went whizzing past on either side.

"Thus alternately facing the mob and rushing forward a few steps, I at last reached the hotel, pretty well 'molido' (bruised), praising God that not only my head had been untouched, but that not even a bone had been broken with all the stones rained upon me. Truly God wrought a great deliverance and we cannot thank Him sufficiently."

In the providence of God the party



A Typical Latin-American Market Scene

Senor Varetto, one of the ablest orators in South America, is not destructive in his preaching, but gives out a constructive gospel, refraining from attack, a gospel in which Christ, the Bible, and the way of salvation are set forth in the most lucid and eloquent fashion. When requested by Mr. Strachan to express the opinion, if they could, that no attack had been made upon the Catholics, the audience rose, almost to a man, amidst cheering.

Pandemonium Broke Loose

Understanding that they would be welcomed by the Jefe Politico and Alcaldé, Mr. Strachan and Don Juan Varetto, upon their arrival at Amatitlan (to go back briefly to that stirring incident) made their way from their hotel to the theater a block's distance.

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had been led to put up at the Plaza Hotel (one block's distance from the theater), though they had once planned to go to another, five blocks from the theater. Had they done so, it is difficult to say what the results would have been."

How the Secular Press Feels

The temper of the Central American people generally toward this campaign, it is to be hoped, is reflected in the following paragraph taken from an editorial entitled "Intolerance," in the *Excelsior* of Guatemala City:

"It is not our purpose to attack the religious opinions of anybody, but we consider it a duty to call the attention of the clergy to their intolerant procedure towards beliefs which differ from Catholicism. Toward the conferences which the notable Argentine orator, Senor Varetto, is holding with such singular success in the Teatro Europeo, the Catholic clergy, from the Archbishop to the most insignificant domine, have shown themselves furiously angry and aggressive."

"The senor Archbishop has permitted himself the liberty of saying that those

who attend these meetings 'commit grave sin, knowing that they are directed against our holy religion.' Not one word has been said in these conferences against the Catholic religion. Ideas (conceptions, ideals) have been expounded. And the proof that no such attack has been made is that the people, Catholic in the majority, notwithstanding the prohibition of the clergy, have continued to attend in larger numbers at every conference."

"Above all, what is not true must not be said. These conferences are not directed against the Catholic religion. They are directed against error, against immorality, against falsehood, it does not matter where the error, the immorality and the falsehood, are to be found—and they point a way."

"And let them not threaten with excommunication because (in doing so) they are going to make themselves ridiculous. The majority of our people are Catholics, but they laugh at excommunications. The time for that has gone. Nowadays, the flock must be drawn by conviction, by generosity of action, by

wholesome example—not by threats."

After some eighteen years of service in the Argentine under the Evangelical Union of South America, Mr. Strachan received a new vision of the meaning of the Lord's word to the Galilean fishermen, "Launch out into the deep and let down your nets."

South and Central America are a splendid "deep." Does any other part of the world offer such opportunities for a genuine evangelization campaign for Spanish-speaking evangelists, since Spanish is well nigh universally spoken over the continent?

Mr. Strachan, a native of Scotland, was led to the conclusion during his service in the Argentine that the theater and the tent would draw gospel-needy crowds far better than Protestant mission chapels around which prejudice had built a thorny hedge. The theater meetings which he held for blacksmiths one night, carpenters another, merchants another, were blessed with many conversions, and one of the most remarkable of all was a special meeting for drunkards only, and it was well attended!

How to Orchestrate Hymns and Gospel Songs

By Professor George S. Schuler, Moody Bible Institute, Chicago

THIS article is designed to be of service to song leaders of Sunday-schools, or to evangelistic parties who are using song books that are not orchestrated.

The orchestra is, in many respects, an asset to a service. In the Sunday-school it has a two-fold value. First, it adds inspiration to the singing, where judiciously used. Secondly, it is an incentive to those who become a part of the orchestra.

In evangelistic services held in large buildings the piano or two pianos, as the case may be, unless played by experienced evangelistic players would, in many instances, be inadequate. Again, many persons have been invited to join the orchestra who otherwise would not come under the influence of the meeting. Not all song books have orchestra arrangements, indeed those which have them are very few.

Suggestions as to the Parts Assigned to the Respective Instruments

1. The first violin plays the melody as written, except by those who are experienced enough to play it an octave higher. When using a hymn, such as "Christ Arose" (Lowry), the melody of the verse, by virtue of its broad and somber effect, should be played as written, but the melody of the chorus, which is bright and cheerful, should be played an octave higher, by an experienced player.

2. The second violin would play the alto part as written unless the player is advanced enough to play the alto and

tenor parts together. This is called "double stopping."

3. The viola, which is seldom found in small orchestras, plays as does the second violin, that is, when a cello and bass violin are in the orchestra. If only the cello or bass violin is in the orchestra, the viola should play the tenor part.

4. The violincello, commonly called the cello, plays the tenor part when the bass violin is used, otherwise it plays the bass part. If both the viola and bass violin are in the orchestra, the cello may play the melody an octave lower, where the climaxes occur.

Again, experienced cello players often make up a simple counter melody by alternating from the tenor to the alto parts with sustained notes, especially where such parts go in duet form with the melody.



Professor George S. Schuler

The sustained note effect is explained by the following example: Suppose a tenor had two eighth notes on A and two eighth notes and one quarter note on B, and a dotted eighth and sixteenth note on C, in one measure, the cello in this instance would play the quarter note on A, the half note on B and the quarter note on C.

Another example would be four quarter notes on A for the first measure and a dotted half note on B for part of the second measure. The cello would play it as a whole note on A and a dotted half note on B.

5. The bass violin plays the bass part. It is well to have the bass violin observe the sustained note effect, except where a marked rhythm is desirable. Of course in a brief article such as this, one cannot go into details further than to say that a director must exercise his judgment as to what treatment produces the best effects, remembering also that no two songs are just alike.

6. The flute plays the melody an octave higher than written. An experienced player may embellish the melody with runs, turns, trills, etc., such as is done by some evangelistic piano players.

7. The clarinet (which is a transposing instrument) plays the alto part. If two clarinets are used, the first should play the alto and the second the tenor. If, however, the flute is not in the orchestra, the first clarinet should play the soprano and the second the alto. The clarinet shows to good advantage by applying the sustained note effect.

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8. The oboe is seldom found in small orchestras. Assign the melody, as written, to this instrument. If the player is rather advanced, some embellishments may be used.

9. The bassoon is another instrument seldom used in small orchestras. Treat this instrument as the cello.

10. The French horn is seldom found in small orchestras. It is a transposing instrument. This instrument plays sustained notes, as a rule. One horn should play the tenor or alto part. Two horns should play the tenor and alto parts, al-

ways bearing in mind, however, the sustained note effect. The horn is used to good effect when playing the melody, at the climax, an octave lower.

11. The cornet, another transposing instrument, plays the melody. If two cornets are used, the second will play the alto.

12. The trombone plays the bass part or tenor and sometimes the melody at climaxes.

13. The tuba plays the bass part. This instrument is seldom found in small orchestras.

14. The saxophone, which is rather a

new instrument in the orchestra, plays the tenor or alto part and sometimes the melody an octave lower, at the climaxes.

15. The orchestra bells, xylophone and similar instruments play the melody. The judicious use of these instruments add a very pleasing effect to the whole. However, if constantly used they become objectionable.

16. It is not necessary to make use of the drums, except when martial tunes are being sung. Even then it ought to be confined to Sunday-school service rather than evangelistic meetings.

The Stony Brook School for Boys

We find pleasure in quoting the following from a personal letter of the Principal of this school—Editors.

THE Stony Brook School is an outgrowth of the Stony Brook Assembly, Inc., founded fifteen years ago by Christian

leaders, among whom were the late Dr. J. Wilbur Chapman, the late Mr. Charles M. Alexander, and Dr. John F. Carson.

"The Assembly has always stood for the scriptural kind of faith—a faith that places implicit reliance in the integrity of the Bible and in the efficacy of the atoning sacrifice of our Lord.

"For years it has been holding summer conferences on its property at Stony Brook, on the beautiful north shore of Long Island.

"It has long been the conviction of the Stony Brook Assembly that the great need of the day is a school that is genuinely Christian and at the same time, thoroughly sound educationally.

"This is the need that Stony Brook will meet.

"It will be an institution of the highest academic standing; it will prepare boys for college, technical school, or for busi-

ness. But it will also devote to positive Christian teaching an amount of time commensurate with the importance of this work.

Johnson Hall—The Stony Brook School for Boys



"Every day of the five years of the

year, a number of young men of firm Christian character, and that will aid the church by educating its youth in accord with scriptural religion."

The American Bible Society

THE change announced in the manufacturing policy of the American Bible Society seems to have been misinterpreted and the officers have issued the following statement:

"The American Bible Society has not given up its publishing business, and has no thought of so doing. It will continue issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment.

"This change of policy has been dictated by the fact that the society can do its printing more economically elsewhere than by its own printing establishment. There will be an actual increase in the society's output, and this change of policy is in no sense a retrenchment in its program of Scripture publication.

"Its executive officers continue in the Bible House, Astor Place, New York City. The officers of the Society are: Churchill H. Cutting, President; William I. Haven and Frank H. Mann, General Secretaries; Gilbert Darlington, Treasurer."

Testimonial received from Robert A. Friend, Calceta, Provincia de Manabi, Ecuador, S. A., "I feel it a bounden duty to pen you these lines in appreciation of the kindness the Institute has been conferring on me for some time by sending me a copy of the MOODY BIBLE INSTITUTE MONTHLY. I must confess that it contains manna that satisfies an hungry soul, it puts new vigor into the life, and makes one to feel stronger in the Lord and the power of His might."

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How Three New England Pastors Feel

I

How the Unitarian Tirade Affected Him

EDITORS MOODY BIBLE INSTITUTE MONTHLY:
"I am enclosing clipping from Monday's *Boston Herald* which I am sure will interest you.

It is the report of an address delivered Sunday, in Boston, by Dr. Dieffenbach, editor of *The Christian Register* (Unitarian).

"As you will see, it is a bitter tirade against the doctrine of Christ's second coming, especially Dr. Haldeman's book, *The Coming of Christ*, and against the Los Angeles Institute, the Moody Bible Institute and the Gordon Bible College.

"The language is so intemperate, the representations so mendacious, the invective so violent—calling on his hearers 'for the flaying of this monstrous iniquity,' that one finds it hard to believe an editor of a reputable religious journal who claims for himself that he is 'cold to false alarms and keen for facts,' could ever have delivered such a harangue.

"I am an ardent believer in the pre-millennial coming of the Lord, and in full sympathy with the teachings of the Moody Bible Institute, and on reading the article a second time, and noting what Dr. Dieffenbach says about the spread of the doctrine in the Baptist and Presbyterian denominations, and the list he gives of notable men who are crazed by this idea, I felt like shouting, Hallelujah! Glory to God! His truth is marching on!

"I felt also like thanking God for the advertisement of the subject, and of Dr. Haldeman's book by the enemy's own speech, and have wondered whether there was not an unusual demand for copies in the book-stores of Boston Monday morning.

"Why all this raging? Surely it shows that the battle for the faith is intensifying and the enemy is massing for the final desperate attack.

"It is time for all believers to arouse, put on the whole armor of God and contend for the truth and for souls with renewed earnestness, and to stand together in support of the leaders and agencies like the Moody Bible Institute, which God has raised up for the present crisis.

"In writing you a few days ago in response to the call for prayer for the financial needs of the Moody Bible Institute, I spoke of the straitness of my own finances after illness, and said it did not seem right to send a personal contribution just at present. But since this attack I feel differently. So please find enclosed an offering—from the heart—for the work of the Institute."

"A Vermont Baptist Pastor."

II

Dr. Eckman's, "Return of the Redeemer."

EDITORS, MOODY BIBLE INSTITUTE MONTHLY:

"Knowing that the Methodist Episcopal church is actively promoting the sale of Dr. Eckman's *Return of the Redeemer*, you may care to hear what a Congregationalist reader of the work thinks of its arguments.

"It is full of tricks to fool the unwary. It opens with glowing sentences in seeming faith in the promises of Holy Writ that Christ will come again to reign as King, but only to explain them away before it ends.

"Indeed, the gist of the book is that while the second coming of our Lord is plainly predicted, if the Bible meant what it says, the spiritual (!) truth is that the Bible does not mean what it says!

"The author dismisses the testimony of the prophets as to the reign of the Messiah as King by the assumption that the prophets wrote only for the men of their day about events in or close to their own times.

"Any man who has read the book of Isaiah with care knows better. In that book there are over five hundred verses which refer not in the least to his own time but to the last days.

"In fact after a brief introduction to his prophecies, the prophet makes this announcement: 'The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it' (Isa. 2:1, 2).

"This is the key to the whole prophecy. It gives it complete unity, and annihilates the Higher Critics, of whom Dr. Eckman is the tool.

"Scripture alone can interpret Scripture. Scripture says that Christ will literally reign as King on the earth. Even Revelation 11:15, which that infidel quotes so triumphantly, if rightly translated, says that Christ is to establish a world-kingdom. It will of course be in perfect righteousness.

"All talk about premillennialism teaching materialism is utter nonsense. The redemption of all things, when life is restored to its original intent is as far as possible from materialism.

"Another blunder of the infidel is that those who take at its face value the prophecies of Christ's return, hold that the thousand years of peace and blessing end in failure.

"Failure! Failure for whom? Only for the Devil and those who revolt with him at the close of that era.

"We find much pious cant in Dr. Eckman's book. The best that can

be said of it, is that, when angelic, it is the angelism of Satan disguised as an angel of light. That Methodism should just now be trying through such a book to undermine the faith which once for all was delivered to the saints, is one of the many signs of the times.

"While we are in the midst of so much man-worship, it is well to remember the word which says, 'The loftiness of man shall be bowed down, and the haughtiness of men shall be made low and the Lord alone shall be exalted in that day.'"

"A Massachusetts Congregational Pastor."

III

What *Zion's Herald* Advises

EDITORS, MOODY BIBLE INSTITUTE MONTHLY:

"The inclosed editorial speaks for itself.

"There has been going on here in most of the church papers a great propaganda against what some of us believe to be the teaching of the New Testament regarding the second coming of Christ.

"Our own *Zion's Herald* has, I think, been reckless, one-sided, and perhaps unkind in its attitude.

"Names have been called which I cannot imagine as coming from one Christian to another.

"Even in the churches there is a restlessness with those who teach what this paper has condemned.

"The crowds are not coming to our churches, and the leaders demand results in numbers coming into membership.

"They are saying, What shall we do to bring folks to church? and they resort to things which I can hardly think Jesus will approve.

"If the theater shows pictures on Sunday so must we," they say.

"What shall we do? I can see no other way than to continue in a simple and kindly way to teach the Bible.

"The latest propaganda of *Zion's Herald* is an effort to do away with all tests for membership other than 'A desire to flee from the wrath to come.'

"My observation has been—and that rather world-wide—that sins do not seem to have much difficulty in keeping pace with the fleeing."

"A Massachusetts Methodist Pastor."

*We declined to advertise this book when it first appeared because of its gross deception, and serious reprisals were taken of the Moody Bible Institute by official Methodism from which it still suffers. We now learn that a cheap, paper-covered edition of the book is being widely circulated among ministers not only of the Methodist but also the Congregational church. The book has the warm endorsement of the Congregationalists.—Editor.]

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The Law of the Octave

(Continued)

By Rev. E. J. Pace, D. D. of the Extension Department of the Moody Bible Institute

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THE aim of the previous article was the elucidation of the law of the octave, the law of "harmonious relations" as it is found to exist in the realm of light and sound. We there saw that underlying this law as its ultimate basis is the idea of a *trinity in a unity*.

Three primary or undervived colors were found to issue by proper blending into three secondary or derived colors; these two triads of hues merging into the *seventh*, white light.

In like manner we found a scale of *seven* musical tones, blended by three into *seven* chords or triads. Three of these triads were primary; three were their complementary "relative minor" chords, while the *seventh*, the diminished triad, by supplementing what was wanting in the upper and the lower groups of three chords, could well be said to integrate the heptad into a unity.

Furthermore, these *seven* triads were found to encompass *seven* semitones of the musical scale, except the *seventh*, and each was capable of being played in *three* positions. The *three* major triads we saw to be reducible to *one*, and likewise the *three* minor triads. Finally all *seven* of these triads are the groupings of only *seven* fundamental notes, or tones of the "diatonic" scale, the relations of which are determined, not by the mere caprice of chance, but in strict accord with mathematical laws.

The purpose of the present article is to show that the same law of the octave underlies much of the structure of Scripture, a fact which we have every reason to expect, if, indeed, as the church has always maintained, the Author of the world is the Author of the "Word." Before examining the Bible with this intent, however, the reader will kindly bear with me if I invite one more glance at the book of nature.

In our brief survey of the few simple facts of color and of music we were dealing with the *vibrations* of matter; we propose now to look beyond the phenomena of vibrations to matter itself, where we will encounter the same law of symmetrical arrangement we have seen in our survey hitherto. The law of the octave has been found to dominate

Credit for the discovery, humanly speaking, of the Law of the Octave in Scripture, and for the development of diagrams setting them forth, is due and gladly accorded by the writer, to the Rev. J. N. Wright, D. D., of Wooster, O., a Presbyterian missionary for thirty-two years among the Moslems of Persia. His, in particular, are the diagrams of the Octave of Creation and the Shepherd Psalm, as well as many others in the possession of, and in use by, the writer.

the whole range of chemical elements in their relations with one another. I refer to the marvelous "Periodic Law of the Elements," a phenomenon of chemical science so wonderful, that the eminent British chemist, Sir William Crookes, exclaimed: "I am convinced that whoever grasps the key to the periodic law will be permitted to unlock some of the deepest mysteries of creation."

Many and varied have been the attempts to visualize the "periodic law," any one of which would have served to illustrate it here. My only apology for it in this new form is that it falls so naturally into our already familiar snow-crystal formation, the hexagon with its integrating center.

THE PERIODIC LAW

In brief the periodic law is as follows: (1) All chemical elements, except six, are found to have affinities with other chemical elements, with which they unite in a great variety of ways. (2) All the *active* elements divide into two great classes according to their reaction to the influence of the electro-magnet. They divide into *electro-positive* and *electro-negative* elements. (3) The measure of their capacity to unite with other elements is termed their "valency." An element is said to be "*mono-valent*" when its atoms unite with single atoms of another element; it is called "*di-valent*" when an atom takes on *two* others, "*tri-valent*" three, etc.

Now, when the elements are arranged in the ascending order of their weights, they are found to fall into groups analogously to the principle of the octave of music.

For the purpose of illustration I have assembled in figure 11 the elements comprising the first two octaves of the chemical elements.

The list begins with helium, the first of the *zero-valent* elements, and the lightest, but one, of all the eighty-eight

or more elements yet discovered. Hydrogen, the lightest of all, seems to fall outside the arrangement of the periodic law. Next above helium, whose weight is 3.99, comes the *monovalent* lithium (Li) with an atomic weight of 6.94, then *divalent* beryllium (Be), weight 9.1, followed by *trivalent* boron whose weight is 11.0. These three constitute the first triad of electro-positive elements. When we reach carbon (C), weight 12.005, we encounter the first of twelve neutral elements, having four positive valencies, and four negative. Passing on to the side of the electro-negative elements we come to a triad of them, nitrogen (14.01), oxygen (16), and fluorine (19) with negative valencies of 3, 2, 1 respectively, and so finish the first heptad of active elements. Between the first and second heptads we find the second *zero-valent* neon (20.2) after which an ascent and a descent exactly as in the first heptad; a triad of positive elements balanced by a triad of negative elements, the two triads being united by the second neutral silicon.

In figure 12 the whole gamut of chemical elements is arranged in the order of their atomic numbers by heptads, the electro-positive lying on the left, or white side of each hexagon, the electro-negative elements lying on the right or black side, while the neutral quadrivalents occupy the gray centers. The transitional zero-elements lie in their proper order between the several heptads.

It is of interest to note that after we have passed through *three* zero elements, and finished the *third* heptad, instead of encountering another inert gas we find a *trinity* of elements standing together. They are the negative iron (Fe), the neutral cobalt (Co) and the positive nickel (Ni). The same thing is true between groups V and VI, and also VII and VIII.

In this connection it is highly significant that the *seventh* heptad seems to halt the upward zigzag journey and call for a rest; for at the center of the *seventh* group, cerium (Ce), we mark time while we count fourteen (2x7) rare elements, every one of them possessed of *three* positive valences and known as the "rare earth group," whereupon we take

Electro-positive valents		Electro-negative valents		Electro-positive valents		Electro-negative valents	
4	Carbon	4	Silicon	4		4	
3	Boron	3	Aluminum	3		3	
2	Beryllium	2	Magnesium	2		2	
1	Lithium	1	Sodium	1		1	
Helium	0	Neon	0	Argon			

Figure 11

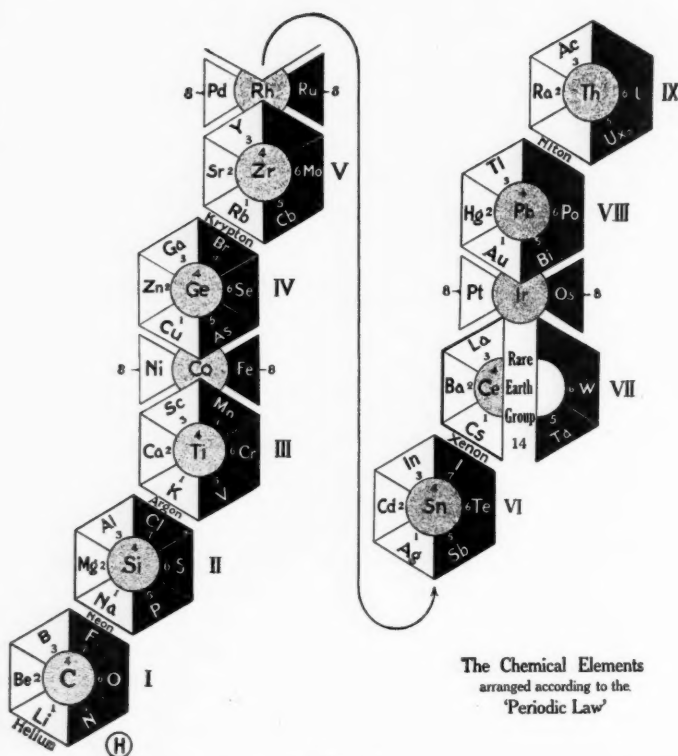


Figure 12

up our procession exactly as before until we finally reach the heaviest element known, uranium (U), where the list ends.

Such, in brief, is the wonderful "Periodic Law," ordered in strict accord with mathematical ratios, and built upon the principle of the octave. What depths and heights of wisdom here confront us! What is the meaning of all these *sevens* written everywhere about us that ordain beauty and symmetry out of discord and chaos? Can any doubt remain that *seven* is the number of "harmonious relations," the number of fulness, finality and perfection, the number of God in relation to His creatures?

So much for the law of the octave in the world. I leave my readers to decide whether or not we have "grasped the key that will unlock some of the deepest mysteries of creation."

THE LAW OF THE OCTAVE IN THE BIBLE

With what simple and yet majestic grandeur the Bible begins its wondrous narrative! In a single sentence of *seven* Hebrew words, and these words composed of four times *seven* letters, there is to be found the only answer, and it is God's answer, to the riddle of the universe. "In the beginning God created the heavens and the earth." How vast the sweep of these words across the limitless void, and over the countless ages!

And what an abyss of time may lie between these words and the next no man can know; for from the Hebrew it would appear that this planet under-

went the throes of some cataclysmic upheaval, some catastrophic plunge into chaos, for the reading is, "the earth became without form and void." Out of this primordial chaos the "God of peace" (eirene—"harmonious relations") would bring symmetry and order, and this He does according to the law of the octave, in two *triads* of days.

It is doubtful if any other passage in the Bible, except it be the story of "Jonah and the whale," has met with the measure of disdain and ridicule that the so-called creation story of Genesis has received. It has been laughed at as childish and naïve, a fit companion of fairy-tales in the nursery, a story good enough for the childhood of the race, but wholly discredited by the learning of our astute age. So saturated is the modern mind with a God-denying hypothesis of evolution, that teachers in our schools cause our children to laugh at the Genesis account, the critics never imagining that God can be just as pedagogical as any one of them; that He too, would adapt His instruction to the capacity of children, and in a language they can understand, seeing that children and uneducated folks make up the bulk of mankind. What teacher would laugh at the small boy's map of the western hemisphere, reducing to twelve inches two vast continents? How else could he gain any conception of such a huge thing as a continent unless it were reduced to scale? God speaks to us in our every-day language in Genesis one, where the vast enactments of that world re-ordering

is drawn, so to speak, to scale. It is passing strange that the critics, who are usually so much disturbed about "accepting the Bible literally" insist that a literal day of twenty-four hours is the only permissible interpretation of the word "day," a word which is used in the Bible, even as in our modern parlance, for vast periods of time. It would seem that the inspired apostle anticipated this when he said, "forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8).

Suppose we make a fresh study of this creation narrative in the light of our findings thus far. It may be that God has left the water marks in the fabric of the page of His Word, that we discovered on so many pages of His world.

THE OCTAVE OF CREATION

Ten times during these six days occur the words, "wayomer elohim," "and God said." The phrase never varies, the "and" is always there, which in Hebrew is the letter "waw" or "vav." Now, it is well known that the letters of the Hebrew alphabet were used as numerals, a fact which would arouse interest in a discerning Israelite, much as it would in us if I were to set down a series of numbers like this: 40, 10, 5, 30, 1, 200, 40, 1, 10, 6. These are the equivalents of the letters that make up the Hebrew for "and God said." Add them and you will find the sum to be 343—7x7x7! Omit the word "and" and there remains not a single multiple of *seven* in it. Just *seven* letters, also of the alphabet, are used in these two words.

Upon examination we find the enactments of this world re-ordering to fall into two triads of days; that these two triads bear analogously the same relation to each other that the primary colors bear to their complementary secondaries, and as the three major triads of music are related to their three relative minor triads.

THE FIRST TRIAD OF DAYS

On the first day the fiat went forth, "let there be light"; on the second day a *firmament*, an "expanse," providing air and water; on the third day, "let the day land appear." Light, fluids, dry land, a trinity of inanimate substances are now integrated, synthesized into a unity, *plant-life*, and this as an extra creation on the third day. Not one of these three can be omitted from the organic structure of vegetable life. Corresponding to these three days we have placed the three primary colors (viewed as pigments) red, yellow and blue.

THE SECOND TRIAD OF DAYS

Passing on to the second triad of days we find the complementaries of the first three days, or "fillers up," in a manner analogous to the complementary relationship which the three secondary colors, green, violet and orange, bear to their primaries; for on the fourth day, God said: "Let there be luminaries (light-bearers)" the sun, moon and stars,

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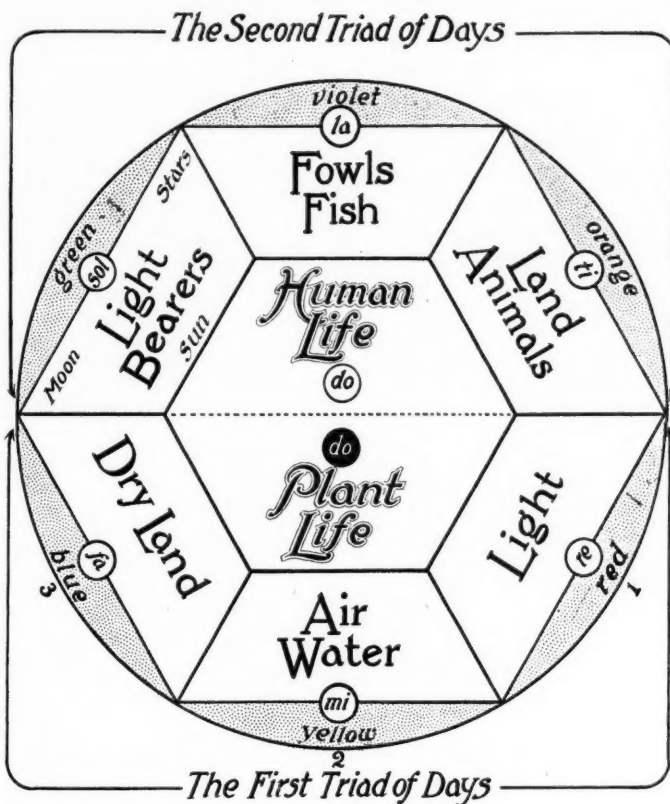


Figure 13

answering to the fiat of the first day as the secondary green answers to its primary complement red. On the fifth day, "Let fowls fly in the air and fish in the water," the fifth day answering to the second day in precisely the same way as the fourth answers to the first, and as the secondary violet answers to its primary complement yellow. On the sixth day, "Let land animals fill up the dry land," thus complementing the third day as the secondary orange complements blue.

As on the third day we had an extra creation in the advent of synthesizing vegetable life, which marks a distinct step in advance from inanimate to animate creation, so have we on the sixth day an extra creation, *human life*, which in turn marks a step in advance from merely animate being to that which is utterly new, a spiritual being, capable of knowing, loving, and worshiping the Creator. Now, what have we but the law of the octave! For beginning with plant life, and ending with human life we have *do re me fa sol la ti do* (see figure 13). Human life is the octave of plant life; the lowest form of life upon earth entering into, and forming a part of human life, the highest form, with this added distinction, that man occupies the first place in the new octave being numbered not only with creation below him with which he is in harmony, but also with the creation above, even with spirit-

ual, angelic beings, capable of knowing and worshiping God.

Perhaps a better way yet to interpret this is the use of the two tetrachords of the Greeks (see figure 5 in the previous article, April issue). By referring to the last mentioned figure, the reader will observe that the first tone of the lower triad is exactly seven semitones removed from the first tone of the second triad,

that is, *do-sol*. In like manner *re* is seven tones from *la* and *mi* from *ti* and *fa* from *do*. The reader will also recall from the former article that the interval between *do* and *sol*, seven semitones, is produced only when a string is divided into three equal parts. Observe in figure 14 how these eight orders of creation fall into a perfectly interlocking arrangement analogous to the 'perfect fifth' of the musical scale, *do-sol*. Two ellipses gather together respectively *inanimate* creation and *animate* creation. However, within the ellipse encompassing inanimate creation, is the one synthesizing animate creation, plant life. In like manner within the ellipse of animate creation there is one inanimate creation, which is the source of life and energy to man, beasts and plants, namely, the sun. Notice the interlocking of light with its complement "light-bearers," air and water, the habitat of fowls and fish; the dry land, the abode of land animals and plant life, which alone of all living creatures derives its energy directly from the sun's rays, standing in like relationship to man, the ordained head of terrestrial creation.

THE MEANING OF THE NUMBER SEVEN

From the foregoing discussion the fact has emerged that the numeral seven is the number of completeness, finality and harmonious relations. The Hebrew word translated "seven" means literally "to bind into a bundle," and as such is the number of *oath-bound covenant relationship*, as can be clearly discerned from the divinely inspired interpretation of its significance found in the twenty-first chapter of Genesis. The Hebrew word "seven" is "sheva." This is also the word everywhere used in the Old Testament for "swear" or "to bind with an oath," the man thus binding himself being said to *seven* himself. A paraphrase of the passage above referred to will bring out picturesquely what the eye of a Hebrew would instantly discern.

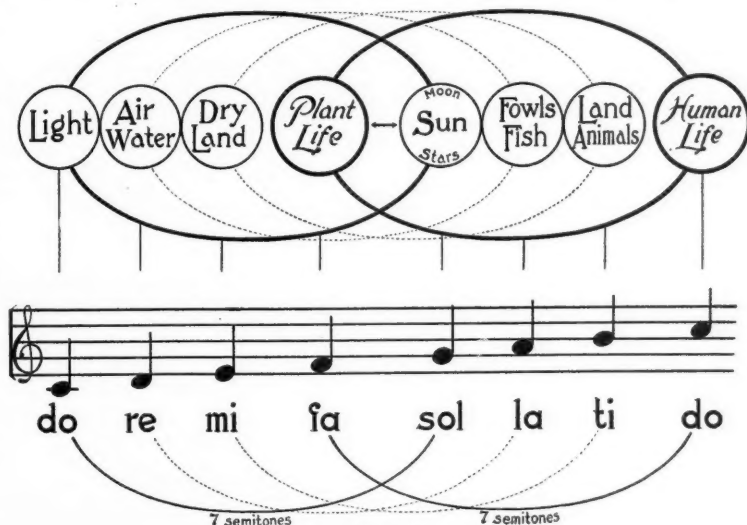


Figure 14

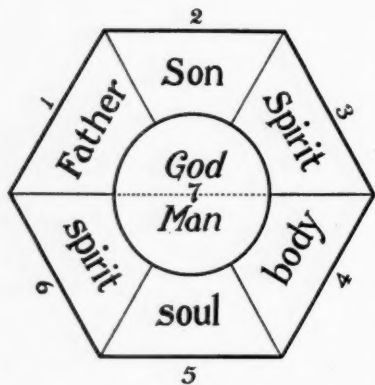


Figure 15

There is evidently here a play upon words, with an evident intention of identifying the significance of *seven* with the idea of an oath-bound covenant (Gen. 21:22 ff.). "and it came to pass that Abimelech * * * spake unto Abraham saying * * * now therefore *seven* thyself unto me here by God that thou wilt not deal falsely with me * * * and Abraham said, I will *seven* myself. And Abraham reproved Abimelech because of a well of water which Abimelech's servants had violently taken away * * * and Abraham took sheep and oxen and gave them unto Abimelech, and both of them made (literally "cut") a covenant. And Abraham set *seven* ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these *seven* ewe lambs which thou hast set by themselves? And he said, For these *seven* ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well. Wherefore he called that place the Well of *Sevening* (Beer-sheba or Beer-'sheva') because there they both *sevened* themselves."

It will be recalled that immediately after this, God calls Abraham to take his only son Isaac to Mount Moriah and there offer him unto the Lord (Gen. 22:16), whereupon the angel of the Lord said, "By myself, saith Jehovah, I have sworn," or literally, "I have *sevened* myself," or bound myself with an oath; "and because thou hast done this thing and not withheld thine only son, that in blessing I will bless thee, etc., whereupon Abraham returned again to the Well of *Sevening* (Beer-sheba), and Abraham dwelt at Beer-sheba."

In the light of the foregoing, diagram No. 15 graphically presents the meaning of number seven as it is used in Scripture. It is the number of oath-bound covenant relationship, for God is a trinity of persons above, existing in a unity of nature, a fact which the sin-beclouded reason of men never would have apprehended, but which is revealed in the Scriptures, implicitly in the Old Testament, explicitly in the New. This fact, while transcending reason, is by no means against reason. Indeed, man's mind cannot ultimately rest, or at least his heart cannot, in any other idea of the deity than that of the triune God. Man is also a tri-partite being, as again the Scriptures reveal; for he is body, soul and spirit. By means of his body he communicates with the visible creation; by means of his spirit he communes with the invisible Creator. Herein man differs from all the beasts of the field in that he has the God-capacity, a room in his being, so to speak, designed for God's indwelling. He was created in the image of God, a trinity of natures in a unity of person, as God is a trinity of persons in a unity of nature. When God, the three-in-one above, and man, the three-in-one below, are bound together in a unity of life and love relationship, then we have the octave, we have harmony, music!

Let us take another event in the life of Abraham, indeed the event referred to in that *sevening* of Jehovah, up on Mount Moriah. Genes's 15:18 states, "In that day



Figure 16

Jehovah made a covenant with Abram." How was it done? The answer is contained in verses 9-18. See figure 16 for a diagrammatic setting of the "cutting of the covenant." Three animals, each *three years old*—why three?—were halved, and each half placed opposite its corresponding other half. A pigeon and a turtle-dove were used but were not to be divided. They were the integrating *wholes* binding the differentiating triads into one. While Abram sleeps deeply the vision of the smoking furnace and the flame of fire pass between these halves symbolically so whole, and there is *sevened* by blood the ever-lasting covenant, mentioned in the Old Testament just twice *seven* times, and in the New Testament *once* only, and then in specific reference to "that great Shepherd of the sheep, our Lord Jesus" (Heb. 13:20).

Mention of the great Shepard instantly brings to mind

THE SHEPHERD PSALM which we shall see falls into the beautiful form of the snow crystal. See figure 17.

(1) "The Lord is my shepherd, I shall not want." Here is the heavenly *sufficiency* meeting the earthly deficiency, and the whole Psalm is 'encompassed within this central nucleus. Everything else is the outgrowth and elaboration of this central idea.

(2) "He maketh me to lie down in green pastures: he leadeth me

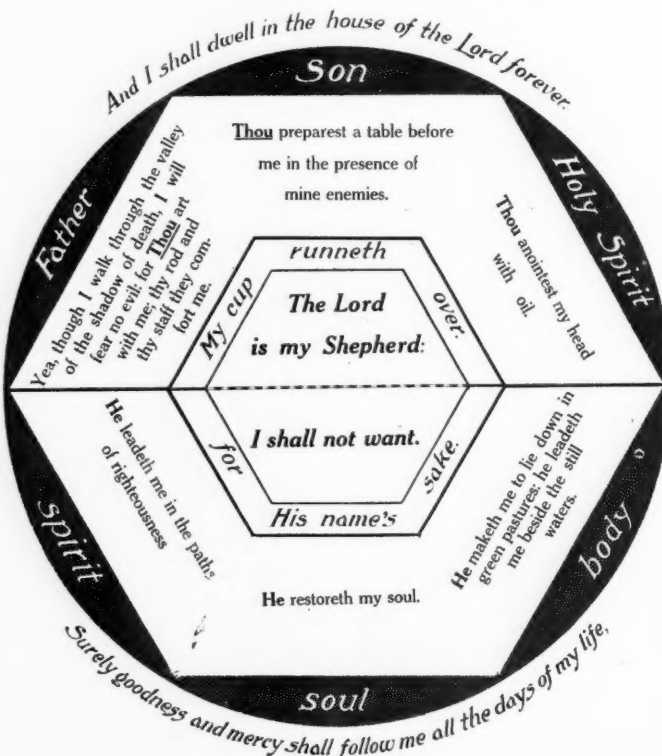


Figure 17

beside the still waters." What have we here but food and drink, provision for the body. Observe diagonally across the hexagon that it is the Father that makes provision for all our earthly needs. "Your Father knoweth what things ye have need of before ye ask him"; "My Father giveth the true bread from heaven"; "Every good gift cometh down from the Father, etc."

(3) But "All we like sheep have gone astray;" therefore we need restoration, and it is the soul that is restored. "The soul that sinneth, it shall die." It is the soul that needs re-instatement; restoration; therefore "He restoreth my soul." Again note diagonally across that it is the Son who deals with the fact of sin, believing in whom the soul of man is instantly restored by the free imputation of a righteousness not his own, whereby he has perfect standing as a justified sinner.

(4) But now that he is restored to righteousness he needs One to guide him; therefore, "He leadeth me in the paths of righteousness," and who is it that guides us along the straight and narrow way but the Holy Spirit? By a triad of differentiated provisions our Jehovah-Shepherd supplies every want of our body, soul and spirit. A ligament binds, as it were, this triad below with the words "for his name's sake." Everything he does for us in this life is not because of our merit, but for His own name's sake.

He has now reached, in his contemplation, the end of his earthly life. What is going to happen when he dies? He does not know; but looking out into the future, death takes on the form of a dark, shadowy valley, which he must traverse to the realms of light; therefore he goes on to say,

(5) "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." That is to say, the Father who took care of him in the body will also take care of him out of the body. Thank God it is not His will that any of His sheep should abide in this dark, shadowy valley. To change the figure and speak directly, it is His purpose that each of His children shall be clothed upon with a spiritual, immortal body, but this is not to be ours until the resurrection.

(6) When the Lord Jesus comes we learn (1 Thess. 4:13-18; 1 Cor. 15:51-55; Phil. 3:21) that we shall be given our deathless, glorified bodies and ushered into the "marriage supper of the Lamb." Wherefore he goes on to say: "Thou preparest a table before me in the presence of mine enemies." Observe who it is that sits at the head of the table—the Son of God. On the lower side He restores the soul; that is the beginning of our salvation; on the upper side, He finishes our salvation, "presented faultless before his presence with exceeding joy."

(7) But we do not sit at the table forever; we have service to perform, for which we need anointing; therefore, "thou anointest my head with oil," and

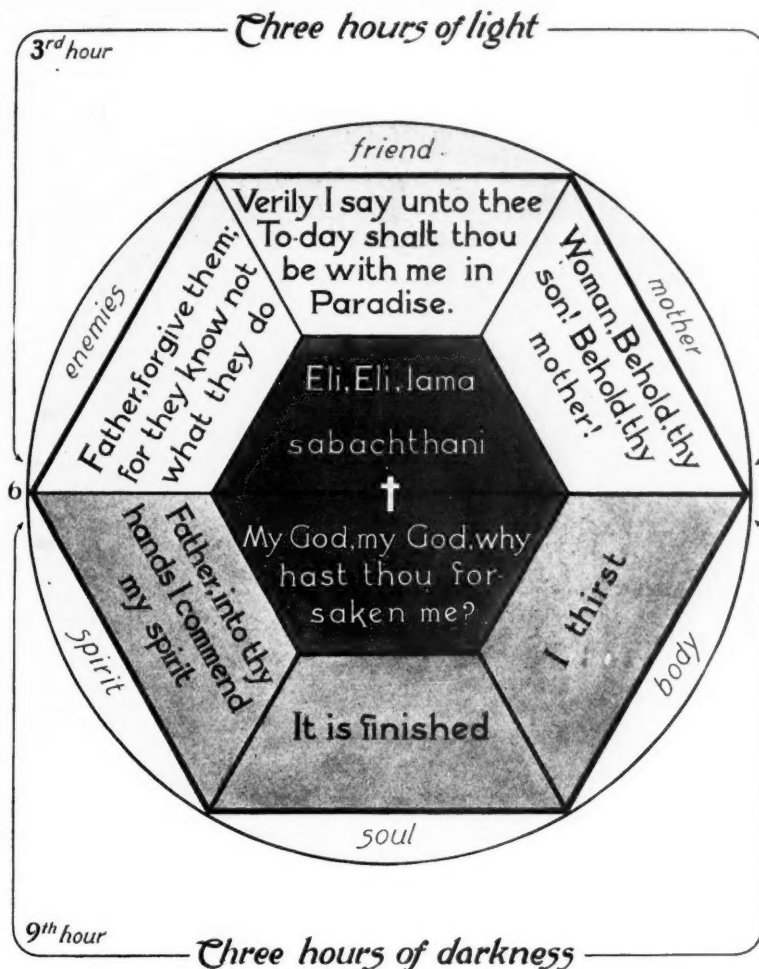


Figure 18

"anointing" it will be remembered is everywhere in the Scriptures the symbol of the Holy Spirit's equipment for service.

As there was a ligament binding together the lower three, so there is a ligament binding together the upper three, for in contemplation of his heavenly life, he exclaims, "My cup runneth over."

Finally, by one sweeping, compound sentence, he sums up the whole of the earthly provision, and the heavenly provision in the words, "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever."

Before leaving this beautiful diagram, as crystalline as a snowflake, observe in the lower triad the recurring, *He, He, He*, and in the upper triad, *Thou, Thou, Thou*, as if to say, here below we walk by faith and not by sight, and it is proper to say, *He*; there we shall see Him as He is, and it is proper to say *Thou*.

There are literally multitudes of such octaves in the Bible, as beautiful in symmetry as the foregoing, but for the present we will have to be content with but one more.

THE SEVEN SAYINGS OF JESUS

Reference has already been made to the "blood of the everlasting covenant," where in Hebrews 13:20 we read that the "God of Peace (Harmonious Relations) brought again from the dead our Lord Jesus." (In the New Testament "God of Peace" occurs just six times; "Lord of Peace" once, but seven in all!)

In this connection it is significant that the word "passover," symbol of the Saviour's propitiating sacrifice, occurs just 7x7 times in the Old Testament and 4x7 in the New!

But more marvelous yet is the balanced symmetry of the "seven sayings" upon the cross, where even the words used number just 7x7. See fig. (18)

The fourfold record of the day of crucifixion comes a composite picture of that tragic day from which we gather seven sayings uttered by our Lord upon the cross. Three of the sayings are by Luke, three of the sayings are by John and one by Matthew (Mark records this also).

Jesus was put upon the cross at the third hour of the day (Mark 15:25).

At the sixth hour darkness covered the land, while at the ninth hour he gave up the ghost (Luke 23:44). Thus here were three hours of light, and three hours of dark. Furthermore three of these sayings were uttered in the light; three were uttered during the darkness and one in the darkest of the dark. Again, the three in the light manifest his *thought for others*; the three uttered in the dark manifest his *thought for Himself*. The upper triad: (1) "Father forgive them, etc." (His enemies); (2) "This day shalt thou be with me in Paradise" (His friend); (3) "Woman behold thy son" (His Mother). The lower triad: (4) "I thirst" (His body); (5) "It is finished" (His soul); "He poured out his soul unto death"; "When thou shalt make His soul an offering for sin"; "He shall see the travail of His soul, and be satisfied."

(6) "Father into thy hands I commend my spirit" (His spirit). Man's tripartite nature is thus encompassed in the second triad—body, soul and spirit.

The climatic moment, however, of that tragic day was when he uttered the fearful cry, "Eli, Eli, lama sabachthani." Here, one somehow feels, was the supreme moment in the history of this sinful race; here the debt was paid, the everlasting covenant sealed, our passover Lamb once offered. This central utterance marks the center of the atonement. Note please, that it is recorded in two languages, Aramaic the language of the Jews, the covenant people, and in Greek the language of the Gentiles, or the non-covenant people. See now the illuminating passage in Ephesians 2:16 where we read that He "reconciled both (Jew and Gentile) in one body by the cross!"

It will be observed, also, that the first, the middle, and the last are *prayers*; the remaining four are not. These three prayers contain eight Greek words each, with the central one supplying four more in Aramaic, 28 in all (4x7). The remaining four utterances contain just 21 words in Greek (3x7). But 4x7 words in 3 sayings, and 3x7 words in four sayings gives us 7x7 words in all!

Where in all the range of secular literature can such a thing be found? How could three men each writing independent of the other two, choosing and arranging his materials with no consciousness of a supervising mind, contrive such perfection of symmetry as we see here displayed! What need we of further proof that "all scripture is God-breathed," and "holy men of old spake as they were moved by the Holy Ghost"?

The Ordination of Mrs. McPherson

By the Moderator of the Council

THE reports of the ordination of Mrs. Aimee Semple McPherson on Monday evening, March 27, 1922, at the First Baptist Church of San Jose, Calif., seem to require some further statements in the interest of all concerned.

"It is quite true, as stated in a report of the meeting in the *San Jose Mercury-Herald*, that the ministers and delegates of the northern California churches were greatly impressed by Mrs. McPherson's straight-forward manner and exceeding knowledge of the Bible.

"The implication, however, that the ordination which took place at the evening service meant the regular and official endorsement of all of Mrs. McPherson's teachings, and of her healing ministry by the Baptist denomination requires definite and official correction.

"As moderator of the council I am taking the liberty to make some statements which ought to be known by the public.

"According to Baptist practice it is the custom for a church to invite the pastors and two or more delegates from neighboring Baptist churches, usually of the local association of which the inviting church is a member, and also such other churches or individuals as the church may desire, 'to sit in counsel with us, to consider the advisability of setting apart to the gospel ministry' some specified person.

"According to the church records, read at the opening session, it had been at first proposed to invite to the council only Baptist churches holding what is called the 'full gospel' views, commonly known as 'Pentecostal.' It was afterward decided to invite all the Baptist churches of the San Jose association and also certain other churches in northern California holding these views.

Was the Issue Prejudged?

"In all frankness it must be said that

all indications suggested the purpose on the part of the First Baptist 'Full Gospel' Church of San Jose to prejudge the issue, and to disregard, if need be, the findings of the council. All of which found ample corroboration during the meeting.

"Mrs. McPherson was rushed into membership in the local church on a telegraphic communication. The decision to receive her into membership; to call a council; to ordain her to the Baptist ministry; was made by a hastily convened meeting of the church, all in a single day, March 20. The invitation to the council was dated March 21, and the council was called to meet after six days, on March 27. The haste appeared unseemly in view of the serious nature of the action contemplated.

"It is true that Mrs. McPherson made a very happy impression, especially upon the unreserved portions of the auditorium and galleries which were filled with her adherents, whose applause was restrained only after a second request from the chair.

"This is not saying that she did not make a similar impression upon the council. Mrs. McPherson's statement of Christian experience was clear and acceptable to all. Her description of her 'call to the ministry' seemed almost as acceptable as the other.

"It was, however, brought out that Mrs. McPherson did not and does not feel called to the pastorate but to the work of an evangelist.

"It is to be distinctly understood that there is nothing in the heart of the writer, nor in the hearts of those opposing her ordination to the Baptist ministry, whether members of the council or denominational representatives, antagonistic to her purely evangelistic work.

Her Doctrinal Belief

"The statements of doctrinal belief which followed, while acceptable in many essential features, did not com-

mand the full approval of the council—the resolution to express satisfaction being 27 to 18.

"The principal points of non-acceptance were the 'pentecostal' theories of the 'baptism of the Holy Spirit' and 'speaking with tongues.'

"Mrs. McPherson expressed herself as definitely out of sympathy with the extravagances and fanaticism of the so-called 'tarry meetings,' differing upon this point from the pastor of the First Baptist church, and possibly others who make much of these gatherings.

"The subject of the 'healing ministry' was discussed in the private session of the council, which for two hours, gave careful consideration to all aspects of the case.

"Half a dozen prominent denominational representatives were present and were invited to sit with the council, participate in the proceedings, and vote. These gentlemen, with one exception, a minor official, declined to vote on the ground that it would be contrary to Baptist usage to do so. In the private session, five of these denominational leaders earnestly advised against the ordination but refrained from voting.

Failure to Recommend

"Upon the resolution to 'recommend that the church proceed with the ordination' the vote was a tie, 21 to 21, a failure to recommend. It should be said that of the fourteen ministers of the San Jose association ten voted against the ordination and four for it. As the function of a Baptist council is purely advisory, this completed its work and it adjourned.

"In the evening the church proceeded to the ordination of Mrs. McPherson without the recommendation of the council.

"In doing this the church was clearly within its rights as an independent body, Baptists recognizing no authority outside of the local church. It is, however,

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almost without precedent in historic Baptist usage for a church to act contrary to or without the approval of a council.

"Under the circumstances it will be seen that the ordination of Mrs. McPherson was not the action of the Baptist denomination, nor did it have the approval of a majority of the Baptist churches invited to sit in counsel.

"According to Baptist usage therefore, Mrs. McPherson is a minister of the First Baptist Church of San Jose only.

"According to Baptist views and customs there is no possible way for anybody to receive the endorsement or ordination of the denomination. All that is possible is the endorsement of a local church, and the moral weight which the approval and commendation of the men engaged in the ordination service carries with it.

Removing Misapprehensions

"The views of Mrs. McPherson upon the 'baptism of the Holy Spirit' and 'speaking with tongues' are not, historically, according to Baptist interpretations of the New Testament. Her healing ministry is, to say the least, under serious question. The features of the so-called 'tarry meetings' exposes the movement which she represents, even though she now qualifies her approval of them, to the strongest objection.

"The examination showed that the candidate had the most meager acquaintance with the historic faith of the Baptists. She has been a licensed exhorter of the Methodist church, and gave no evidence of any doctrinal change of views to warrant her affiliation with the Baptist denomination. Mrs. McPherson says that her Los Angeles tabernacle represents an undenominational movement.

"This communication has no other purpose than to remove any misapprehensions which may have arisen in the minds of the churches and of the public, as to the denominational standing of Mrs. McPherson.

"Signed: Orville Coats

"Moderator of San Jose Association and of the Council; Pastor, First Baptist Church of New Monterey, Calif."

CRITICS, CREEDS AND CHRISTIANS

Rev. P. A. Klein, Seattle, Wash.

From many presses now one reads, a great adoo of warring creeds, And in their lines they seem to say, "conflicting creeds make holiday." To such as do not understand, for explanation there's demand; So I will try to help them see, just what a Christian creed should be.

We do agree that creeds by man, should all depart as they began, Whatever is man-made we say, must certainly, at last give way, But why should those who Christ believe, give up His Word for crumbling creeds? For Christ hath said, "Yea verily, my word shall never pass away."

MAY, 1922

And Jude who understood the trend, said, "For the faith ye must contend."

If now our readers do demand, upon what basis we would stand, And join in heart as well as hand with every preacher in the land, I here will state as best I can, that faith which came from God to man.

The inspiration of God's Word, the virgin birth of Christ our Lord, The blood which flowed on Calvary's tree, the only cure of sin can be. A living Christ up from the dead, with flesh and bones just as He said. Up to God's throne He went away, from whence He's coming back some day.

We all know the fine, calm, sober humbleness of men who have really tried themselves against the great tasks of life. It was great in Paul, in Luther, and in Cromwell. It is something that never comes into the character, never shows in the face of a man who has never worked.—Phillips Brooks.

DECISION

Psalm 61

By Maud S. Nuttall, New York, N. Y.

I will pray
When the lowering sorrow-clouds part,
And they in their nearness
Disquiet my heart.

I will abide
In His presence, and know He is near,
When my soul in its loneliness
Trembles with fear.

I will trust
His sure wisdom, when doubts fill my mind,
And know that my Saviour
Is gracious and kind.

I will sing
Of His grace which was outpoured to me,
In love beyond knowledge,
From Calvary's tree.

No obstacle can close the kingdom of heaven against him who desires to enter it.—Anon.

"LOVERS OF PLEASURES MORE THAN LOVERS OF GOD"

(2 Tim. 3:4)

THE United States Commissioner of Education estimates that during the year 1920 while the world starved, we expended for joy-riding automobiles, luxurious living, tobacco, jewelry and other unnecessary luxuries

\$22,700,000,000

During the Same Time We Gave to Missions to promote Christ's Kingdom Abroad

\$37,886,040

Or Comparatively We Expended

\$600

In Luxuries for Ourselves and

\$1

to Evangelize the World Abroad

NOTE.—The above diagram is hereby reprinted by courtesy of The Family Altar League, Marquette Building, Chicago. We would that God would raise up men and women everywhere who would have it reproduced in hundreds of religious and secular papers, and in street cars and on billboards by thousands. The appalling character of the situation is all the more apparent when it is remembered that much of the \$37,000,000 was expended in spreading abroad, not evangelical, but apostate doctrines.

The only remedy is such a revival of evangelical religion in the Church of Christ at large as will change the morals and habits of millions, and sweeping on will evangelize the world.

When believers cease being unbelievers, GOD WILL WORK!

PRAY FOR REVIVAL!

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

HOW GOD EDUCATES RELIGIOUS LEADERS

The United Presbyterian

When God needed a religious leader to give a system of law that would be the basis for civilization, He educated him in the royal university of Egypt, and then sent him into the wilderness for forty years post-graduate work. When He wanted an interpreter of the life and teachings of Christ, one who would carry the gospel to the Gentile world, He educated him in the university of Tarsus, then in the theological seminary of Gamaliel at Jerusalem, and then took him into the desert of Arabia for a three years post-graduate course. When the boy Jesus discovered Himself, He exclaimed, "I must be about my Father's business," and then He returned to His home and trained for eighteen years to fit Himself for three years of preaching. These divine precedents are quite suggestive.

POISON IN TEACHING

The Word and Way

One of the most atrocious and cruel things perpetrated by the Germans during the war was the putting of poison in the wells of Belgium and France to cause the death of the unsuspecting who would drink this poisoned water.

But what is to be thought of those who, in theological seminaries, colleges—even Christian schools—Sunday-schools and textbooks mix insidious error with the Christian truth in such a way as to poison and destroy human souls? Poison can be so mixed with wholesome food as to be palatable and eaten unsuspectingly. The teacher, preacher and text-book writer, who take advantage of their positions in places of trust to put the poison of infidelity into the minds of those who come to them for instruction are criminals of the worst type and deserve reprobation, execration and deportation.

HOW LONG, O LORD, HOW LONG?

The Watchman-Examiner

A subscriber sends us a quotation from an editorial in *Christian Work*, entitled "Heavenly Citizenship." The quotation gives us an astonishing piece of information. On second thought we would say that it gives us more information about the *Christian Work* than it does about "the world of sound minds." It is a good illustration of the drift toward rationalism, to which we have

so often called attention, that a paper like the *Christian Work* would dare make such a statement. The quotation is as follows:

"The belief in the second coming as an external event has vanished from the world of sound minds, and is held today only by those who still practice a sort of magician's art upon the words and numbers of ancient prophecies, whose simplicity reminds one of the old lady who stood on the shore looking at the ships sailing along, and, exclaimed: 'What a marvelous fulfillment of prophecy; there go the ships!'"

THE WAVES OF CRIME

The Presbyterian

The world has been suffering from a wave of crime and sin. Now its results or wages begin to appear. Many men and women have been accused of murder, with an unusual number of those murders which have been committed upon wives, husbands, fiancées, and sweethearts. Dragging through months of trial, conclusions are reached, and death sentences have been given in exceptional numbers in the last few weeks. The principle still holds, "The wages of sin is death," and "He that sheddeth man's blood by man his blood shall be shed."

The cause of this crime wave has been charged to the late war. We believe it is nearer the truth to say that the cause which produced the war also produced the crime, and that cause is unbelief and disobedience to and neglect of the teachings of the Bible. The only hope of moral reclaim is a return to the Bible as the guide of men's lives and their hope of eternal life. Those professedly religious men who have contributed to the breaking down of faith in God's Word are proving to be the worst enemies of the race. He who robs men in the midst of peril of light is their destroyer. The Word of God is the light to our feet and the lamp to our path. He who takes it away causes a deadly stumble. We need the Bible in every home and school if the individual and civilization are to be saved from a relapse into heathenism.

WORLD REGULATION NOT THE BUSINESS OF THE CHURCH

The Presbyterian

It should never be forgotten that the mission of the church as given in God's word is to preach the gospel of salvation to lost sinners, and to bring them into and fit them for God's service. When a man came to Jesus asking for the settlement of a business dispute, which had a moral aspect, Jesus told him that it was not His business to settle such questions. But Jesus was all the time teaching honesty in business. Wars were not uncommon during His life on earth, but we do not hear of His trying to stop any of

them, nor did He take any direct steps looking to disarmament. The church is always trying to implant in its members the great principles that will make them live and labor for the establishment of justice and peace among men. There are many minor questions involved in the settling of most great questions, and these minor questions give room for great difference of opinion, even where there is no difference as to the great principle involved. Certainly the vast majority of the members of the church are anxious to see the peace of the world established. There may be honest difference of opinion as to the best means to bring this about. One man may honestly believe that disarmament is the best plan. Another man in the same church may just as honestly feel that a strong army and navy is the best means to insure peace. No church has a right to say to one of its members that he must accept the theory of disarmament. It may and ought to say to him that he ought to do all in his power to establish world peace. Another thing that is to be noticed, and that is, that these critics do not make the same demands of other organizations.

THRILLS

Christian Herald

Leading advertisements in the New York and other papers:

"Great sensation! See this movie! Every reel a thrill!"

"Read the last novel by Shockley! It is a thriller!"

"Roof garden at the Comet theater! Every act a thrill! Don't miss it!"

"Hair-raising auto races at the Wildman Park this evening! Thrilling scenes as the dare-devils whirl around the skull corner. It will give you the sensation of your life! Not a dull minute from the start to finish. Two drivers killed yesterday. Several world records broken! Let's go!"

Nearly every one demands thrills to keep him interested in life. Thrills at the movie, the theater, the circus, the ball-game (a player who can knock a home-run oftener than any other player recently drew a crowd of 120,000 people in four games).

Thrills are required of public speakers, novelists, editors, singers, dancers, preachers. Everything must have a "punch" or you can not put it over.

A cartoon in a London paper shows a man and a woman seated on the Thames embankment viewing with absolute indifference the sudden appearance on the walk, within a few feet of them, of a megalosaurus, one of the extinct gigantic monsters of antediluvian days. They were so satiated with thrills that not even a tremendous miracle like that could stir their jaded senses.

One minister speaking to another after a church conference said, "What impressed you most after attending the meetings?"

The reply was instant.

Moody Bible Institute Monthly

"The apathy and indifference of the audiences. Statements which a few years ago would have created immense enthusiasm were received in perfect silence. The people have lost their enthusiasms." It is in order to ask why.

Young people are being thrilled to death. It is almost impossible to interest them in solid, plain, basic truth. There must be thrills at the dance, the entertainment, the school-room, and even the church must be "awfully exciting" as one young woman told her pastor, or she did not care to go.

TRAVELING IN CIRCLES

Boston Transcript

Many a man, in life, is traveling forward, assuming that he is making progress. He is bound to have an hour of awakening and discover that he has lost all knowledge of his goal.

Groups in society, even the whole social movement, may travel, as lost men so often travel, in circles.

It is the custom of men in business to "take stock" to see what progress is being made toward the goal of financial success. The captain of a ship periodically "takes his bearings" to find if his ship is on the course. Would it not be equally the part of wisdom for society to pause and restore its sense of direction, determine whether its movement is really leading?

Some men make a study of the past, and through this dissect present tendencies. From their studies they anticipate the future and inform us whither we are tending in our social journey. We hear a good deal about "cycles" in business, and in social movements; in politics and in human psychology. It sounds as if some wise person had discovered a profound law when he tells us that we are traveling in cycles.

But it sounds as if our social movement were a piece of colossal stupidity when someone tells us that we are traveling in circles.

Is a cycle any better than a circle?

Are we not as surely lost if we are traveling in a cycle as if we were traveling in a circle?

Do we reach any rational or social or spiritual goal by going round and round in our own tracks?

Is it not time for us to get our sense of direction, restore our consciousness of a goal, and see that we are following a straight course of truth and integrity?

CAMOUFLAGING MODERNISM

Christian Standard

It will be noted that the phrases, "assured results" and "modern viewpoint" are now junked, and the phrases, "new orthodoxy" and "progressive orthodoxy," are swinging from the masthead. It appears that, in their desperation, the "modern viewpointers" are grasping at a straw, and the old-time word, "orthodoxy," is now the straw about which their fingers are clutched—a

The Successful Pastor

Must be a successful church manager. He must make people think about his church. He must make them talk about it. To increase the attendance at his church he must reach people who do not attend it—and make them want to come and see what's "doing." Personal work is good, but its possibilities are necessarily limited.

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"A parish paper is a wonderful asset to any church."—*Rev. W. E. Wineberg, Braddock, Pa.*

"The parish paper is fine. Your service supplies the needs of churches in every condition."—*Rev. H. C. Wright, Calgary, Alta., Canada.*

"Our parish paper is a great help in church work."—*Rev. F. S. Leathers, Boudinham, Me.*

"Our parish paper has increased every activity. Both attendance and offerings have greatly increased."—*Rev. T. M. Ellerbe, Gilbert, La.*

"Our parish paper enables me to reach people who could be interested in no other way."—*Rev. W. S. Shacklette, Columbia, Va.*

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straw with two tails, "new" and "progressive." And they, doubtless, think these striking phrases will catch and hold the public mind.

Well—they won't. As the *Century* editorial clearly indicates, the "modern viewpointers" stand so high in their own estimation that they do not see the intellectual element in the public mind. They ignore the facts that multitudes of men and women, who are not in the limelight as scholars, are educated people and that the "masses," regarded by them as "desperately ignorant," read and think.

"Most religious books are in the language of the scholar and the preacher rather than in the language of the street"—so avers the *Century* editorial. "Most religious books"! This reference is, of course, to "modern viewpoint" books—the religious books in plain language (and they are legion), written by devout scholars who believe there is a personal God, who believe that Jesus is the Son of God, and who accept the Bible as God's revealed will to man, don't count.

The closing sentence of this complaining, air-beating, beseeching editorial reads: "The need of the hour is for preaching and writing which will popularize the new orthodoxy as John Wesley popularized his new piety." "Oh for a miracle-worker—some one who can popularize the teaching that God is a 'mental

concept; that Jesus was a mere man who made mistakes, and even sinned; that the Bible is uninspired literature; that the 'inner consciousness' is the supreme authority in religion, and that man, after untold millions of years paddling about in water and mud and crawling on the ground in jungles, got tired of his lowly life and pulled himself to an upright position and into palatial residences and Pullman berths!" This is now the "modern viewpoint" cry.

Will this miracle-worker be found? Not in our generation. He is yet to be evolved—and, unless a short cut in evolution can be invented, it will require a few hundred million years to produce him. And come to think of it, he can not be evolved—evolution eschews miracles, and how can it ever send us a miracle worker?

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MAY, 1922

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Special Summer Course for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April issue, p. 956

Young People's Society Topics

John C. Page

May 7

"Better Sabbath Keeping" Jeremiah 17:19-27

"The Sabbath was made for man." The God that created man appointed one day in seven for his rest and renewing. The history and experience of nations and individuals have shown the wisdom of this provision.

The Hebrew's seventh day and the Christian's first day have in common the good of man. Their objective is the same, though in many ways they are dissimilar. The first day of the week is the resurrection day, the day on which our Lord was raised from the dead. It marks the beginning of a new creation and a new age. If any proof were needed to show the corruption of the old creation and the depth to which the race of Adamic men could sink, it was produced when men with wicked hands crucified the holy Son of God. They wanted to get Him out of the way and immediately after fulfilling their desire they proceeded to scrupulously keep the Sabbath; such is the darkness of the human heart. Surely a new humanity was needed, another head, a second Adam.

God met the need. He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all and gave Him to be the head over all things to the church, "which is his body" (Eph. 1:19-23). This is not the church which is known as Christendom, consisting of all who profess the Christian name, but the church which is composed of those who by the Holy Spirit have been baptized into the spiritual body of which the risen Christ is the Head. All such are new creatures. They are united to Christ in a vital way and may well be regarded as God's new humanity.

These truths when received and understood will do more towards "Better Sabbath Keeping" than all rules and regulations that can be devised. It is this that gives point and power to spiritual worship and which promotes holy diligence in service. Our great need is the Sabbath spirit, the real peace of heart which comes from the knowledge of God's great salvation. When God finished his great work, of creation, He rested with delight in its completeness. There is now a redemptive work finished at Calvary, complete and perfect. Those who rest with delight in this redemptive work have ceased from their own works as God did from His. (Heb. 4:10.)

May 14

How Can We Help Our Church and Get Help From It Psalm 122:1-9

The church is described in I Timothy 3:15 as "the pillar and ground of the truth." This is God's purpose for each

local church. It is to stand in the community as "the pillar and ground of the truth." If the question should be asked, What is truth? the answer would be found in John 17:17, "Thy word is truth." It is greatly to be feared that many local churches are far removed from this standard. Some of them have become unitarianized and consequently are useless as churches. They have no message to a lost world, for they do not believe that the world is lost. Others have become social centers and have deteriorated to the level of a mere philanthropic or benevolent society. These conditions are largely the result of a turning away from the Bible as the infallible Word of God. The Bible declares that man is "far off" from God, and it tells him how he may be made nigh (Eph. 2:13). It asserts that man is lost, yet need not perish, for "God so loved" that He made provision whereby lost man may pass from death unto life (John 3:14-16; 5:24). It teaches that man is in darkness but may have the light of life in Christ Jesus (John 1:4; 8:12).

If your church is standing for these Bible truths, serve, sacrifice and suffer for it. Give to it the full measure of your devotion, live for it, give money for its work, attend its services, let it have first place in your affections. It deserves this sort of help and if you give in this manner your own life will be enriched and established in grace and truth. You cannot do too much these days for a church that is true to the Word of God and the gospel of His Son.

May 21

What Christian Endeavor Does for Me Matt. 25:14-30

Those who have received definite and direct blessing from the young people's society can add much to the meetings of the society by a good testimony concerning blessings derived from young people's work.

Among the possible benefits of young people's work are these:

1. A saving knowledge of the Son of God. This is pre-supposed and assumed in the words of the pledge, "Trusting in the Lord Jesus Christ." These words are a confession of faith in Him as Lord and Saviour, and also an expression of dependence on Him for all things. Other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11).

2. Definite responsibility which calls for service and develops latent power. Many a useful and efficient Christian worker got his start in the young people's society. By faithfulness in little things he won the confidence of his fellow-workers and developed ability to handle larger things. Frequently this led to

further preparation in some training school or Bible institute, and ultimately lead to definite Christian work at home or abroad as a life service. Some of the greatest Christian workers in the world have been prepared in this way. Their talents were not hidden through timidity or distrust, but developed by training and use.

3. Christ-likeness of character. The emphasis which is placed on spiritual exercises, such as prayer, Bible study and systematic giving tends to produce the above type of Christian character, the type which is so separate from sin and worldliness, that the doctrine of God our Saviour, is adorned in all things (Tit. 2:10), and beautified. The need for this Christ-like quality of life was never greater than in this twentieth century when so many cheap substitutes and counterfeits are being offered in place of the real thing. Ideals, rules and regulations are everywhere being presented until the glorified and risen Christ is almost lost sight of. Read with care Colossians 2:8-10.

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EMIL ASCHER

1155 Broadway NEW YORK

Moody Bible Institute Monthly

May 28

Sessions From Great Foreign Missionaries

Acts 13:1-12

The lessons of humility and endurance shine brightly in the life of Christina Forsythe. She went to Africa and labored in a place that was described as "the hardest" place in that continent. No white person had ever been permitted to enter or live in this field, but she secured an entrance and lived there alone. She buried herself in her field of labor, spending thirty years there, and winning many for the Lord and training them in Christian living and service. She is referred to as a "watcher for souls." Her most frequent cry in the letters sent home was "Oh, pray for us." At the age of 72, while still in active service, some friend in Scotland sent her a copy of the biography of Mary Slessor. She sat up all night to read the book and when the task was finished she said, "I hope this will be an incentive to me to labor more abundantly and to endure hardness."

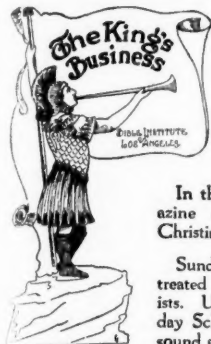
William Carey saw the world's need and endeavored to meet it. India appeared to him as a great gold mine which he was willing to explore if the people at home would hold the ropes. The qualities of endurance and persistency, of faith and prayer, are conspicuous in his career.

Both Adoniram Judson, the missionary to Burmah, and John G. Paton, missionary to the New Hebrides, are examples of Christian heroism and of the

"Faith that will not shrink,
Though pressed by many a foe."

Hudson Taylor is an example of the sacrificial spirit which leads to the giving of oneself that others may hear the gospel and live.

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MAY, 1922

Special Summer Course for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April issue, p. 956

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

WHERE DID SIN ORIGINATE?

E. A. N., Superior, Wis.

Question: Where did sin originate? Where did that spirit come from that entered into Satan while he was in heaven?

Answer: The origin of sin is enshrouded in mystery, but so far as we know it originated in the desire, and came to fruition, in the decision of Satan to substitute his will for the will of God. This appears to be intimated in Ezekiel 28:15, 17. In other words the sin of Satan originated in his own heart and will.

THE COMING FOR AND WITH

A. D. E., Blairsville, Pa.

Question: Please distinguish between the coming of Christ for His saints and His coming with them.

Answer: Christ is to descend from heaven, unattended apparently and secretly, for the saints. At that time the righteous dead of this and preceding ages will be raised in glory and the living saints changed. Together they will be caught up to meet the Lord in the air (1 Thess. 4:16, 17). Subsequently Christ will return to the earth with His saints. 1 Thess. 4:14 speaks of these who sleep in Jesus as coming with Him, but 3:13 mentions the coming with "all his saints." See also the prophecy in Zechariah 14:5 and Judah 14.

THE REPENTANCE OF ISRAEL

R. H. B., Louisville, Ky.

Questions: (1) Will Christ come for His saints prior to the repentance of Israel? (2) In the light of Acts 3:20, 21 how can Israel be converted by means of the Lord's coming? (3) Since, according to Deuteronomy, Israel's final restoration is contingent upon their obedience to all the commandments will they again be placed under the Deuteronomic regulations? (4) How could Moses say that this commandment was not too hard for them (Deut. 30:12f.), whereas the New Testament declares man's utter inability to keep the law?

Answers: (1) The Rapture (1 Thess. 4:16) takes precedence to the coconversion of Israel. (2) The phrase, "the times of the restoration of all things," is sufficiently broad to provide for the conversion of Israel by the return of the Lord (Rom. 11:26). (3) Deuteronomy 30:2, 3 would seem to indicate that the fullness of God's blessing will hinge upon wholehearted obedience to the Mosaic law. Verse eight also prophecies that Israel will indeed obey. This they will be enabled to do because by the Holy Spirit they will love God utterly (v. 6). (4) Deuteronomy 30:12-20 does not

teach that the Israelites could keep the requirements of God perfectly, but that they were able to choose to obey rather than to disobey.

THE SINNER, THE SPIRIT, AND SATAN

D. H., Pughtown, W. Va.

Question: (1) Is the sinner a trinity or just body and soul, receiving the spirit at regeneration? (2) Does the sinner receive the Holy Spirit at regeneration or just a new life from God? (3) Can Satan hear us think? Or does he simply learn from our actions and follow them with evil suggestions? (4) If he can take possession of the sinner, how does he work upon a Christian?

Answers: (1) The sinner is a threefold being, possessing a spirit, a soul, and a body. But sin has darkened and deadened the spirit, so that the sinner is not conscious of God, i. e., he is dead to Him and "dead in trespasses and sins." When man fell his spirit lost its place of supremacy and his soul, or self-consciousness, began to rule. The life of God in his spirit was supplemented by the natural life.

(2) At regeneration the Holy Spirit enters and restores the human spirit to its place of original supremacy, and more. At that time divine life is implanted in the human spirit. A new creation is wrought and new life-processes begin to operate also in soul and body.

(3) We cannot affirm that Satan knows what is going on within our minds; nor can we deny, when we recall the mind-reading powers that some people seem to possess. If he does not possess the power to "hear us think" he certainly possesses the power of quickly finding out, and suggesting the evil thoughts and course of action.

(4) Satan works upon the sinner directly, as in the case of Eve; or through companions, or even our most intimate friends. His apostles are "angels of light."

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J. S. W., *Baily, N. C.*

(1) Isaiah 35:8. (2) A complete concordance. (3) A topical text-book.

A. M. R., *Almota, Wash.*

All are born with a sinful nature. Infants are "pure" in the sense that they have committed no sin. If they should die during this state of innocence of actual transgression, our judgment is that they are saved.

H. J. D., *Ozark, Ark.*

(1) *Epiphaneia* means "appearance." (2) Yes, we teach that the coming of our Lord to the earth in glory will be visible to all then living upon the earth (Rev. 1:7), but His coming into the air will be invisible to the world when the church is caught up to meet Him there (1 Thess. 4:16-17).

H. F. S., *Framingham, Mass.*

(1) As to whether the crucifixion was upon Thursday or Friday is controversial and unprofitable to enter into, in our judgment. The fact is the important thing.

(2) Matthew 10:5 surely cannot mean that the Jews do not need salvation, for the very next verse refers to them as "lost sheep."

H. D. S., *Ellendale, N. Dak.*

The newspaper article upon the *Divorce Laws of Israel* refers to many regrettable Bible facts, some of which are distorted, and the article as a whole is untrue to the actual state of affairs. The principal passages bearing upon divorce among the Jews are the following: Deuteronomy 24:1-4; Jeremiah 3:1-8; Isaiah 50:1; Deuteronomy 22:13-19; Malachi 2:10-16; Matthew 5:31 cf. 19:3-12.

BIBLE TEXTS EXPLAINED

A. D. C. J., *Jamestown, N. Y.*

2 Kings 6:18. Temporary blindness is meant. See also Genesis 19:11.

A. E. DuBois, *Pa.*

We have no proof that Paul was ever married, while 1 Corinthians 7:7 and 9:5 would seem to forbid such a theory.

G. H. S., *Los Angeles, Calif.*

Mark 4:8 has no application to various degrees of Christian experience, but refers to degrees of fruitfulness in different individuals.

E. H., *Battle Creek, Mich.*

Malachi 4:1. The phrase "root and branch" describes the completeness of the coming earthly judgment. It does not refer to the future life.

E. O. S., *Barron, Wis.*

Our judgment is that in the matter of tithing all legitimate business expenses should be deducted from the gross profits before the income can be determined. Thus the cost of an automobile for the carrying on of the business should be counted as a business expense.

L. S. D., *Comfort, Tex.*

In harmonizing Genesis 5:24, Hebrews 11:5, and 2 Kings 2:11 with John 3:13 and Hebrews 11:13 we must allow for exceptions to general statements. This will brush away the apparent contradictions.

J. T. L., *Wynberg, South Africa.*

Galatians 3:27; Romans 6:3; Colossians 2:12; Hebrew 6:2 probably refer to water-baptism, while Ephesians 4:5 refers more particularly to the baptism of the Spirit; but water-baptism is of no saving value in itself. Compare Titus 3:5 (R. V.).

P. B. F., *Allona, Man.*

Mark 9:1. The fulfilment of this was the Transfiguration (2 Pet. 1:16-18). Mark 9:38-40. Since the person was performing real miracles in the name of Christ this should have been sufficient evidence of his discipleship, even though John and the others were unaware of it.

T. E., *Canton, N. C.*

Deuteronomy 7:2,3 and 2 Corinthians 6:14 are against the advisability of a Christian marrying a non-Christian. But the question as to whether a minister would be justified in performing such a marriage introduces other principles which the minister must decide for himself.

D. E. L., *Foresman, Ind.*

We know nothing of one W. A. Redding, except what is revealed in his publication, *The Davidic Age*. His belief is that David is to be raised from the dead and be made the literal world's king. Indeed this "David man" is now living in the United States and will announce himself before 1930. Mr. Redding claims to be well acquainted with him.

R. O. H., *Wellington, Kan.*

Matthew 27:25. This means that the Jews assumed all responsibility for the death of Jesus.

Acts 22:16. Must be interpreted in light of what precedes (vv. 14, 15). Paul had already been chosen by God (9:15), and the gift of the Holy Ghost announced to him (9:17). The question in this verse parallels that in 8:37. As to the latter part of 22:16 compare Titus 3:5.

C. T. M., *Frederick City, Md.*

We would kindly refer you to recent issues of the MOODY BIBLE INSTITUTE MONTHLY. In the January number, page 761, is an article upon "The Baptism of the Holy Spirit," to which a reply is made by the editors. In the February number, page 806, is a splendid article upon "What the Bible Says About Speaking with Tongues." Another exceptionally fine article appeared in the April issue.

J. A. E., *Long Pine, Neb.*

(1) Matthew 13:5, 6. The only life here manifested was superficial. It did not have the depth of regeneration.

(2) The better translation of 1 Corinthians 9:27 is "disapproved," instead of "a castaway." Paul is referring to his reward, not to his salvation; of the latter he is fully assured (v. 26). Some

think the experiences described in Hebrews 6:4-6 are not those of a saved person; but if they are, observe the significance of the "if" in verse 6, and also the qualification in verse 9.

(3) The "falling away" referred to by Paul in 2 Thessalonians 2:3 is on the part merely of professing Christians. The same is true of the wicked servants in Matthew 24:42-51.

M. H. T., *Frazer, Pa.*

The leader and founder of "The Almighty Church" is "Archbishop" Justus J. Evans, D. G. G., who announces to the negro race that he is now ready and fully prepared to defeat all evil and all wrong doing, and urges them to become members of his "Almighty Church" by sending at once a gift of from ten to twenty dollars and up, which offer is to be withdrawn if not accepted at once.

M. L., *Bridgeton, N. J.*

(1) Russellism was exposed in a recent issue (August, 1921). Send for the leaflet, *The Spirit of Truth and the Spirit of Error*. (2) The doctrine of the Trinity is to be found in the general teaching of Scripture, not in special texts. (3) We believe and teach the whole Bible. (4) "Second chance" means another chance for salvation after death. (5) We lack space in which to explain Hebrews. (6) Through His death upon the cross Christ "brought to naught" the power of the Devil (Heb. 2:14).

M. C. F., *Columbus, O.*

Premillennialism is the belief that Christ will return in power and glory before the millennium, at which time the saints who have died will be raised and the living saints be changed and caught up to meet the Lord in the air (1 Thess. 4:14-17). This doctrine, however, is not taught in the Moody Bible Institute to the subordination of other doctrines for we believe in and teach the entire Bible. That you may see for yourself what we teach, we are sending you one of our catalogues.

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May 14

Hezekiah Leads His People Back to God

2 Chronicles 30:1-27

Golden Text:—"God is gracious and merciful, and will not turn away his face from you, if ye return unto him."—2 Chronicles 30:9.

I. Hezekiah Proclaims a Passover (vv. 1-12).

The way for a sinning and divided people to get back to God and be united, is around the crucified Lord. The Passover was a memorial of the nation's deliverance through the shedding of the blood of the sacrificial lamb.

1. The Invitation Was Representative of the Nation (v. 2a). The king took counsel with the princes and the congregation to show that the proclamation was the expression of the nation's desire.

2. The Time Was Unusual (vv. 2b-4). There was not sufficient time to sanctify the people, nor to gather them together at the regular time, so they resolved instead of postponing it for a year to hold it on the fourteenth day of the second month. This liberty had been granted before in an exigency (Num. 9:6-13). This flexibility with reference to the holding of the Passover shows that God's ordinances were made for man and not man for the ordinances.

3. The Scope of the Invitation (vv. 5-9). It included all of both nations who would come to keep the Passover to the Lord God of Israel. "Israel" is now used to include both kingdoms. The effort was to win back the nation which had seceded. The posts who were sent with the message were authorized to supplement the proclamation with urgent exhortation to join as a united nation. This urgent invitation was tactfully put as follows:

(1) It touched ancestral memories—"Turn again unto the Lord God of Abraham, Isaac and Israel" (v. 6). Both kingdoms had a common ancestry. (2) Recent bitter experience—"Be not like your fathers, and brethren, who trespassed against the Lord God, and were given up to desolation, as ye see" (v. 7). This was a delicate subject, but their ruin was so marked that such truth could be pressed. (3) Yearning for captive kinsfolk—"Your brethren and children shall find compassion before their captors" (v. 9). (4) The instinct of self-preservation—"So that they shall come again into this land" (v. 9). (5) The forgiving mercy of God (v. 9). God will not turn any sincere seeker away from Him. "Him that cometh unto me I will in no wise cast out" (John 6:37).

4. Israel's Reception of the Invitation (vv. 10-12). This invitation in

Israel met a mingled reception. (1) Some mocked. The urgent and sincere invitation only excited opposition and ridicule. (2) Some with humble hearts came to Jerusalem. This is ever the case. The gospel is a savor of life unto life and death unto death. In Judah, God gave them one heart to accept the summons to unite in the Lord around the great Passover.

II. The Passover Kept (vv. 13-27).

1. Altars Removed (vv. 13, 14). In the time of Ahaz (28:24) these heathen altars were erected in Jerusalem. Before there could be worship of the true God all these traces of idolatry must be removed. This act of the people was voluntary, and shows that a right spirit actuated them.

2. The Passover Killed (v. 15). The zeal of the people was shown in going forward with the service, though the priests were not ready for their task.

3. The Priests and Levites Ashamed (vv. 15-20). The zeal of the people put to shame the priests and Levites. They were stimulated to perform their duties according to the law of God as given by Moses. They even took charge of the killing of the Passover, since many of the officers were not sanctified so as to render this service for themselves. Though unprepared ceremonially, yet they took part in this most sacred service and were accepted as worshipers through the intercession of Hezekiah. God accepted the purpose of heart rather than the letter of the law. The Lord healed, that is, forgave the people.

4. The Praise of Glad Hearts (vv. 21, 22). They continued seven days with gladness: (1) The Levites and priests sang God's praise daily on loud instruments (v. 21); (2) Hezekiah spoke

comforting words to the Levites (v. 22). He commended them and their teaching of the knowledge of God. (3) They made confession of their sins to God (v. 22).

5. The Passover Prolonged Seven Days (vv. 23-27). The king's object in prolonging the feast was to make as lasting an impression as possible, so as to result in the thorough conversion of their souls to God. The rejoicing was taken part in by even the strangers that came out of Israel. This shows that their purpose in prolonging the feast was realized. Not since the days of Solomon was there such an occasion. The feast closed with prayer to God for all the people. Prayer was heard in heaven.

May 21

Hilkiah's Great Discovery 2 Chronicles 34:14-33

Golden Text:—"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

About a hundred years elapsed between the reformation under Hezekiah and that of Josiah. Some time during this time the book of God's law had been lost. Two wicked kings had reigned in this interval. The Lord had given Hezekiah much wealth. His son Manasseh coming into possession of his father's property, and being ungodly, would naturally neglect the Bible, if not purposely try to put it from sight. Those who do not obey the law of God, are usually interested in putting it out of sight. Today the Bible is lost through the deceitfulness of riches, infatuation of pleasure and, alas, frequently through the pride of scholarship.

I. The Book of the Law Found (vv. 14-17).

1. The Occasion (v. 14). It was while repairing the Temple during Josiah's reformation that the law was discovered. No doubt in clearing out the dark corners to make repairs and

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to find a place to store subscriptions many things were found, among which was the law.

2. The Book Delivered to the King (vv. 15-17). Upon making a report to the king of work done, the king was told of the finding of the book of the law by Hilkiah, and the book delivered to him.

II. The Effect of the Reading of the Law (vv. 18-28).

Shaphan the Scribe read the law before the king.

1. The King Rent His Clothes (v. 19). As the law was read before him he was led to realize more seriously the awful extent of the nation's departure from God. He knew that sin merited punishment. The function of the law is to reveal sin. The man who will honestly hear the demands of God's law will fall upon his knees before God and cry for mercy. The reading of the royal robes indicated that the king was penitently sorrowful.

2. The King Sent a Deputation to Make Inquiry of the Lord (vv. 20, 21). The king included himself in the guilt before God. "Go inquire for me and for them that are left . . . for great is the wrath of the Lord that is poured out upon us." His sense of sin was so keen that he sent them to inquire as to whether there was any means of averting the judgments of the Lord. Instinctively the human heart turns from God's threatening judgments to a means of escape. The soul that sorrows for sin inquires for a way of escape. The law prepares for the gospel. The law is our schoolmaster to bring us to Christ. The soul under condemnation inquires, "What must I do to be saved?"

3. The Message of Huldah the Prophetess (vv. 22-28). (1) Confirmation of what the law said (vv. 22-25). She said that all the curses written in the law must fall, for the sins had been so flagrant that God's wrath could not be restrained. Destruction was hanging over Jerusalem and it was too late to avert it. It was not too late to repent to obtain mercy from God, but the outward consequence of sin must be realized. This finds fulfillment on every hand today. The murderer must hang. His soul may go directly to heaven, provided he has accepted Jesus Christ. (2) Acceptance of Josiah's repentance (vv. 26-28). Because of his tenderness of heart and deep penitence, the Lord said he should be gathered to his grave in peace, and should not see all the evil to be brought on Jerusalem and its people. What Huldah said was true even though Josiah died in battle (35:23-25). When God accepts a man and forgives him, his death is a peaceful one even though it may be on the battlefield. God's presence is with him and he thus will go straight to the heavenly home.

III. The Law Obeyed (vv. 29-33).

1. The King Read the Law (vv. 29, 30). He gathered together the inhabitants of Jerusalem including the priests, Levites and elders, and read unto them the law.

2. The King Made a Covenant Before the Lord to Keep His Commandments and Testimonies (vv. 31, 32). This was done sincerely—with all his heart and soul. He caused all that were present to stand to it.

3. The King Took Away All the Abominations Out of All the Countries That Pertained to Israel (v. 33). All the days of the king they departed not from following after the Lord.

May 28

Jeremiah Speaks Boldly for God

Jeremiah 26

Golden Text:—"Amend your ways and your doings, and obey the voice of the Lord."—Jeremiah 26:13.

I. Jeremiah's Solemn Warning to Judah (vv. 1-7).

The Lord commanded him to stand in a conspicuous place in the Temple and proclaim the judgment which was

about to fall upon them because of their sins. The object was to provoke them to repentance (v. 3). If they would not repent, God would make the Temple as Shiloh (v. 6). Just as Shiloh was once the dwelling place of the Lord and now fallen into decay and abandoned, so will it be with the Temple. Jeremiah was sent to speak the words which the Lord had told him and not to diminish a word. The minister of God must utter unreservedly and faithfully all that God commands him to speak; neither intimidation nor flattery should turn him aside. The reason is that God has sent him. He should render absolute obedience and trust God for results.

II. Jeremiah on Trial (vv. 8-11).

1. Cause of Arrest (v. 8). It was for faithfully speaking all that the Lord had commanded. The one who speaks boldly what God commands shall be opposed. The time-server and self-seeker will not stand for such a

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ministry. The Isaiahs and Jeremiahs must suffer the consequence for their testimonies.

2. The Charge (vv. 8, 9). It was a capital crime. They said, "Thou shalt surely die." His guilt according to their charge was twofold: (1) Pretending to speak for God; (2) speaking against the Temple and the city. According to their charge he was guilty of blasphemy and sacrilege. The one who prophesied without God's command was to be punished by death (Deut. 18:20). Blasphemy was also punished by death (Lev. 24:16). Both Jesus and Stephen were accused of blasphemy.

3. The Princes Sit in Judgment (vv. 10, 11). When the excitement reached the ears of the princes they came to judge of the merits of the case. Matters of state were not entirely in the hands of the priests and elders, but were partly controlled by members of the royal family.

III. Jeremiah's Defense (vv. 12-15)

Threats of death did not deter him from preaching, but only made him repeat his message with clearness and tenderness.

1. Reiterates His Divine Commission (v. 12). He had nothing to deny, but to repeat what he had said. He plainly told them that in opposing him they were opposing God, for he was God's messenger.

2. His Exhortation (v. 13). He urged them to amend their ways and obey God, and God would not bring upon them judgment. Their threats did not cause him to suppress or soften his message. Jeremiah was no trimmer.

3. He Gave Himself Up (v. 14). He did not resist the powers of government (Rom. 13:1). Knowing that he was sent of God he was content to trust God for deliverance. He did not fear what man could do unto him.

4. Warns of Fatal Consequence (v. 15). He frankly told them that God had sent him, and if they killed him they would be guilty of defying God. Resistance to God's prophet would be resistance to God. Woe would not only fall upon them, but the nation and city would suffer.

IV. Jeremiah Saved (vv. 16-24).

He was acquitted. God is able to raise up friends and advocates from the ranks of those who oppose us. All hearts are in God's hands.

1. Judgment of the Princes (v. 16). They pronounced him not guilty, as he had spoken in the name of the Lord. Jeremiah's words convinced them that he was speaking the truth.

2. Speech of the Elders (vv. 17-23). As the princes probably represented the king, so the elders represented the people. The elders plead for Jeremiah and adduced several cases in illustration:

(1) Micah (vv. 18, 19). Micah had prophesied against Jerusalem, but King Hezekiah instead of putting him to death, repented and thus turned aside the punishment which was impending.

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(2) Urijah (vv. 20-23). Urijah prophesied against the city and land and thus incurred the wrath of Jehoiakim, who even brought him back from Egypt whence he had fled and slew him.

Though all this was done, judgment was not thus thwarted. Killing God's prophets does not prevent God's judgment, but intensifies it. In the case of Hezekiah God's judgments were turned aside through heeding the words of the prophet, and in the case of Jehoiakim judgment fell upon the nation because of refusal and maltreatment of the prophet.

3. Rescued by Ahikam (v. 24). Ahikam must have been a man of influence such as to be able to interfere at such a time.

June 4

Jehoiakim Tries to Destroy God's Word

Jeremiah 36

Golden Text:—"The word of our God shall stand forever."—Isaiah 40:8.

1. The Book Being Written (vv. 1-4).

1. The Time of Writing (v. 1). In the fourth year of Jehoiakim, Jeremiah had been exercising the prophetic ministry some thirty years. It may have been that hitherto his ministry was oral; the need now was to reduce his sermons to writing, so at the word of the Lord, he began this task.

2. Against Whom Spoken (v. 2). They were directed against Israel, Judah and all the nations from the time he began his ministry to the time of the utterance of this prophecy.

3. The Purpose of (v. 3). The grand object of the Lord in sending this message by the prophet was Judah's repentance. The purpose back of all God's utterances of judgment is the repentance of His people in order that He might forgive their iniquity and their sin. "God is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

4. Method of Procedure (v. 4). Jeremiah dictated the words of the Lord to Baruch the Scribe who wrote them upon a roll of a book. This roll was parchment attached to a roller of wood, usually at both ends.

II. The Book Being Read (vv. 5-21).

Jeremiah was unable to speak the message of the Lord to the people, as he was "shut up" (v. 5). "Shut up" most likely means a royal ban against Jeremiah's proclamation of God's Word to the people or against his entering the Temple. From verse 19 it seems that he was free to go about among the people.

1. To the People (vv. 6-10). The occasion which brought the people together was a day of fasting (v. 6), because of the threatening of the Babylonians. Jeremiah directed Baruch to read to the people the words of the Lord which he had dictated to him, with the hope that the people would present their supplication before the Lord and return every one from his evil way. The effect of this reading is not disclosed, but we are left to infer that no decided impression was made.

2. To the Princes (vv. 11-19). While the reading of the book to the people seemingly created no great impression, yet Michaiah was so deeply moved that he went to the scribe's chamber where the princes were assembled and declared unto them all the words which he had heard Baruch read. The princes sent for Baruch to come and bring the roll with him. Baruch came and read to them with the result that (1) they were aroused with fear (v. 16). In these words of the Lord they saw the doom which awaited them at the hand of the Babylonians unless the nation repented. The princes announced their purpose to tell the king all these words. (2) They inquired as to how he had written the words (vv. 17, 18). To this he replied that he had written in the book the words which Jeremiah had dictated to him. (3) Their concern for the safety of Jeremiah and Baruch (v. 19). They were instructed to hide themselves from man's sight. The princes knew that their safety depended upon concealment from view.

3. To the King (vv. 20, 21). The princes regarded the words of the Lord to be of such importance that they should be read in the hearing of the king, for he was mainly involved in the judgments pronounced. Upon their report of the matter to the king, he had Jehudi to bring the roll and read it to him in the presence of the princes.

III. The King Destroying the Roll (vv. 22-26).

Instead of becoming penitent and afraid, he became enraged and cut the roll leaf by leaf and threw it into the fire until it was consumed. This he did against the intercession of some of the princes. When the roll was destroyed he ordered Jeremiah and Baruch arrested. They were safe, for the Lord hid them.

IV. The Roll Re-written (vv. 27-32).

The burnt roll was reproduced by the command of the Lord, and "many like words were added" unto them. In all probability the second edition was the book of Jeremiah as we have it today. In this book doom upon Jehoiakim is definitely pointed out. We should learn from this incident:

1. The Indestructibility of God's Word. Men may cut it to pieces and burn it, but the Word of God shall stand forever. It comes to light again with woes added to be visited upon its would-be destroyers. Let us realize anew, "Forever is my word set'ted in heaven."

2. The Reason Men Attempt to Destroy God's Word. It is because of its authoritative rebuke of their sins. The Bible arraigns man for his pride and wickedness and asserts God's sovereign power over man and His demand for a personal surrender unto Him and worship of Him. The reason men are so violent in their hatred of God's Word today is its scathing rebuke of their sin and pronouncement of judgment upon them.

3. The Method of Attempted Destruction of God's Word. It was part by part. "When Jehudi had read three or four leaves he cut it with a pen-knife." The rationalist today cuts out the biblical conception of God as a being whose essential nature demands punishment of sin. He cuts out the Bible doctrine of man as created of God in His likeness and image, and makes man a product of evolution; therefore he explains away the fall of man. The modern Jehoiakims are busy with their deadly work, but He that sitteth in the heavens shall laugh, and the Word of our God shall stand forever.

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The missionary can meet a heathen Chinese or African face to face, argue and reason with him, and thus overcome his prejudices and win him to a friendly attitude of mind. But he cannot thus meet the wicked spirits who are behind this "flesh and blood" Chinese or African holding him in their devilish power. Only by spiritual weapons can he attack and overcome these antagonistic spiritual forces. The weapon more effective than all others is prayer. It is mentioned last in the list here because it is the most important, because it is the culminating feature to which all the other things mentioned lead up. So Paul pleads for prayer in behalf of himself the missionary, and the representative of all missionaries. Elsewhere he says, "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified."

Neesima, the native apostle of Japan, expressed it rightly when he said: "*Let us advance upon our knees.*"

"There are five outlets of power—through our life, our lips, our service, our money, our prayer. And by all odds the greatest of these is the outlet through prayer The greatest thing any one can do for God and for man is to pray."—S. D. Gordon.

"The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession . . . The evangelization of the world is not pri-

TIDINGS FROM THE FIELDS

"A class of Chinese young men have now been coming three times a week for about two months. They also attend the two English services on Sunday and Thursday nights. A young man

Written in the newly devised Chinese Phonetic Alphabet.

[illegible]

The old Chinese written language comprises some 40,000 characters, made up of various combinations of the 214 "radicals" which answer to our letters and alphabets. The task of mastering these is so great that only about one person in twenty in that vast empire of 400,000,000 souls is said to be able to read and write. The new phonetic system of writing consists of only 39 characters, and is so simple that it is claimed that an ignorant peasant can master it in four or five weeks. The immense advantage which the new system will soon be to missionary work can readily be appreciated.

named Andrew is their leader. Andrew found Christ in Australia through the faithful ministry of an American lady. As he speaks English fairly well he interprets for me when I speak to the class. Three others are Christians from Calcutta, India, one of whom did some preaching there. The attendance averages twelve. It is such a joy to minister to them. Last night they placed \$20 on the table to pay for the oil used in the lamps. Some time ago they bought twelve new chairs and put two screen doors in our house. All this, too, without our even hinting at it. You will meet some of them in glory."

1. The World's Student Christian Federation, embracing nearly 200,000 students and professors in over 2,500 universities, colleges and other schools, holds a conference in Peking, April 4-9. Delegates from over thirty nations will attend. Dr. John R. Mott, Dr. Charles R. Erdman of Princeton, Mr. R. P. Wilder, Mr. F. S. Brockman and other leaders have gone from America.

3. The great National Christian Conference of all churches and missions in China convenes in Shanghai, May 2-11. Among the five important commissions previously appointed to direct the vital discussions of the conference, two are headed by leading Chinese Christians. The subjects to be presented by these two commissions, viz., "The Message of the Church," and "The Development of Leadership for the Work of the Church," are of the greatest possible moment, especially in the light of present conditions of conflicting religious thought.

All three of these Conferences call for very special remembrance in prayer.

The C. I. M. has 17 hospitals, with a staff of 17 doctors, 11 nurses and 3 business managers. But a doctor lately estimated that to make these hospitals fully effective an increase of 18 doctors, 35 nurses and 4 business managers is needed. Every such medical center should have at least two doctors, considering the large number of operations as well as medical cases, and the frequent imperative calls for a doctor to attend patients at a distance. When separate women's departments exist, as in several places, still more doctors are required.

Few people at home appreciate the enormous volume and variety of the work of one of these missionary hospitals, or the tremendous influence for good which they may exert in addition to the actual saving of life and relieving of suffering; and it must be the testimony of any one who has visited the C. I. M. hospitals that the spiritual opportunities are faithfully turned to account, with the result that many souls as well as bodies are healed.

No request for prayer, therefore, can more heartily be endorsed than that God will call forth a number of consecrated young Christian doctors to meet this urgent need of the hour in the medical work of so worthy and fruitful a mission as the C. I. M.

The news received by cablegram on March 4, that Dr. A. L. Shelton, of the

Moody Bible Institute Monthly

United Christian Mission on the China Tibetan border, was killed by robbers on February 17, near his station at Batang, brought sorrow to many even beyond the circle of his own denomination. For Dr. Shelton, as one of the foremost pioneer missionaries in that wild and hostile region of Central Asia, seemed to belong to the whole church of Christ. He had only recently returned to his station from furlough, had left his two daughters at school in California, and had parted from Mrs. Shelton in Shanghai, it having been arranged for her to proceed to Darjeeling, India, for some Tibetan translation work. Dr. Shelton went out in 1903, and he had won a multitude of friends among both Tibetans and Chinese by his unselfish labors and skilful surgery. He was probably the only foreigner who has ever received an invitation from the Dalai Lama to visit Lhasa, and it seems that he was setting out upon such a trip when he was killed. His death looks like a malignant effort of Satan to hinder further gospel advance into one of his chiefest strongholds, but God still lives, His cause will yet triumph even in Tibet.

The heartfelt sympathy and prayers of many will not be lacking in behalf of the bereaved wife and daughters.

Dr. Howard Taylor a Captive

The distressing news has come that Dr. Howard Taylor, son of the late Rev. J. Hudson Taylor, founder of the China Inland Mission, has been captured by a band of daring brigands of Yunnan Province similar to the bands which earlier made prisoners of Dr. Shelton, Mr. Gowman and Mr. Metcalf.

Dr. and Mrs. Taylor were on a visit to the C. I. M. work among the aboriginal tribes of that distant southwest province. It is reported that Mrs. Taylor was also captured, but was almost at once released, while Dr. Taylor was held for a large money ransom. Unceasing prayer will be made for the deliverance of God's servant.

Brigandage and lawlessness are increasing in China at an alarming rate under the present chaotic governmental conditions, and the movements of missionaries in the interior are thereby seriously endangered.

"A later cablegram brings the welcome news that Dr. Taylor has been released."

The Bible Lands Gospel Mission

This is an undenominational faith mission which aims to do direct evangelistic work, particularly by the use of trained native workers, among the various races and nations of the Bible lands in the Near East. Its present headquarters are at Mt. Lebanon, near Sidon, where a Christian high school for girls is in successful operation.

Mr. and Mrs. Vartan Atchinak, the leaders of this work, are at present in America seeking to lay the needs of their field and work upon Christian hearts here. They themselves are natives of the Near East and give evidence of being

godly and devoted missionaries. Their address is 29 East Division St., Chicago.

Persecution and Its Fruits

Mr. George Allan, field director of the Bolivian Indian Mission, spent a week in jail at San Pedro last December, as a result of a false accusation by enemies of the gospel, and the collusion of a hostile judge. Through the visit of the British Minister from La Paz, the matter was adjusted and Mr. Allan set at liberty. Among sequels of this imprisonment are:

(1) One of the false witnesses against him suddenly died, and another member of the family barely escaped death, both with hemorrhage.

(2) A strong revulsion of popular feeling in favor of the missionaries, and the baptism of six people.

(3) A deep and wholesome impression created by the British Minister's visit, with the result that the evil doers who had tried to harm the missionaries were finding it wise to keep out of sight.

Old and New Efforts in Morocco

Mr. H. P. Elson, '95, has completed twenty-five years of faithful service in Morocco, North Africa. He is in charge of the Raymond Lull Home at Tangier, and has much other work in hand besides. He writes of encouraging results and hopeful signs in that dark and difficult field, and reports plans for a new united effort to evangelize the cities, towns and villages along all the main roads, hundreds of which places have never as yet been touched with the gospel.

THE LAYMEN'S MISSIONARY MOVEMENT RESUSCITATION

A call has just been issued for a conference at the LaSalle Hotel, Chicago, for May 3, 4, to consider the resuscitation of this movement, which has been quiescent since the inauguration of the Interchurch Movement. Among the signers of the call is Judge McKenzie Cleland, one of the trustees of the Moody Bible Institute.

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"JEWELS"

Malachi 3:17

1. Procured from great depths.
2. Purchased at great cost.
3. Prepared with great pains.
4. Preserved with great care.

—Newton Jones.

THE FAITH OF THE "FUNDAMENTALIST"

"I Believe in Jesus Christ, Our Lord

1. In His Virgin Birth:
"Seed of the woman."
"Son of God."
2. In His Virtuous Life:
Sinless.
Serviceable.
3. In His Verbally-inspired Words:
Spoken on earth.
Settled in heaven.
4. In His Vicarious Death:
Sacrificial.
Substitutionary.
5. In His Victorious Resurrection:
Supernatural.
Significant.
6. In His Valuable Intercession:
Sympathetic.
Sustaining.
7. In His Visible Return:
Sudden.
Sure.

—Adam Murrman.

NINEVEH

Isaiah 60:12

1. A Splendid City
Gen. 10:11, 12; Jonah 1:2; 3:2, 3.
2. A Sinning City
Jonah 1:2.
3. A Sought City,
Jonah 1:2; 3:2 (Luke 19:10).
4. A Sorrowing City,
Jonah 3:5-9; Matt. 12:41.
5. A Spared City,
Jonah 3:10; 4:11.
6. A Strong City,
Nahum 3:12, 14.
7. A Self-satisfied City,
Zeph. 2:15.
8. A Sensual City,
Nahum 1:10, 14 (Rom. 1:21-32).
9. A Shocking City,
Nahum 3:1, 19.
10. A Sentenced City,
Nahum 1:9-12.
11. A Spoiled City,
Nahum 2:1-13.
12. A Subverted City,
Nahum 3:1-19; Zeph. 2:13-15.
13. A Silent City,
Nahum 2:13.
14. A Symbolic City,
(*Scofield Reference Bible*), Nahum 1:1 (Note).

—C. A. Patton.

THE COMMANDMENTS IN RHYME

I am the Lord thy God: serve only Me.
Before no idols ever bow thy knee.
Use not my name in trifles, nor in jest,
Dare not profane my sacred day of rest.
Ever to parents due obedience pay:
Thy fellow creature man, thou shalt not slay.

In no adulterous commerce bear a part;
From stealing keep with care thy head and heart.

All false reports against thy neighbor hate,
And ne'er indulge a wish for his estate.
—Herald and Presbyter.

THE DIFFERENCE IN CHRIST'S COMING FOR AND WITH HIS PEOPLE

1. Different in Character—The one in grace, and the other in judgment.
2. Different in Manner—The one in secret, and the other manifest.
3. Different in Place—The one is in the air, and the other on the earth.
4. Different in Time—The one is before the Great Tribulation, the other after.
5. Different in Purpose—The one is to gather his own to Himself, and the other is to judgment.
6. Different in Dispensation—The one is at the commencement of the Day of Christ, and the other at the Day of the Lord.
7. Different in Relationship—He comes for His waiting people to complete their redemption, and He comes with His people to a waiting creation.

—F. E. Marsh.

THE EVERLASTING CHRIST

I. The Pre-historic Christ. With God from the dawn of Eternity—John 17:5; John 1:1, 2; John 8:56-58; Col. 1:17.

II. The Prophetic Christ. In the visions of the seers in a two-fold way:
1. As the world-Redeemer—Gen. 3:15; Isa. 7:14; 53:3-7.

2. As the world-Ruler—Isa. 9:6; 11:3-5
III. The Proclaiming Christ. The unique compassionate, compelling Preacher—Luke 19:10; Matt. 11:28; John 8:32-36; John 3:14-16 and, best of all, John 10:11.

IV. The Priestly Christ. Our Advocate before the throne of grace—Heb. 9:24. He is the Priest-King typified by Melchizedek of Salem, who has no recorded beginning or ending, and therefore, is distinguished from Aaron's priesthood. (See Heb. 5:6).

V. The Princely (Kingly) Christ. The Lion of the tribe of Judah, Micah 5:2; Jer. 23:5; Hab. 2:14; Micah 4:45.

—L. O. Lineberger.

"MY FATHER WORKETH"

John 5:17

1. God chooses His people, 1 Cor. 1:27.
2. God calls His people, Rom. 8:28.
3. God cleanses His people, 1 Cor. 6:11.
4. God chastens His people, Heb. 12:6.
5. God counsels His people, Rev. 3:18.
6. God comforts His people, 2 Cor. 1:4.
7. God crowns His people, Ps. 103:4.

—J.S. FS.

A BLIND MAN'S VISION

John 9:25

1. It was Discriminating.
He said: "Whether he is a sinner I know not."
2. It was Positive.
He said: "One thing I know."
3. It was a Vision of Need.
Blind man realized his situation.
4. It was Glorious.
"O, glorious sight!"

—J. Allan Spidell.

THE PURCHASED TABERNACLE

1 Corinthians 6:19, 20

- I. Individuality of *This* Tabernacle.
"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?"
- II. Mastery of *This* Tabernacle.
"Ye are not your own, ye are bought with a price."
- III. Purpose of *This* Tabernacle.
"Therefore glorify God in your body, and in your spirit, which are God's."

—Evangeline Rodda Farnum.

HOW TO INTEREST MEN IN THE WORK OF THE CHURCH

A Symposium.

I

To enlist men in the service of the King of kings, the God-appointed means must be used. The preaching of the Word in the power of the Spirit reveals Jesus Christ crucified for our sins, risen for our justification, at the right hand of the Father now, and coming in glory. To enlist under the banner of the only One "who has never lost a battle" appeals to men here in California today, as truly as to the heroes of faith through the centuries. We use this means.

Our "knee drill" on Saturday nights; and our male chorus, composed of a number of "regulars," as well as some recent "recruits" who find peculiar delight in singing of, and bearing testimony, to Jesus Christ as Saviour, are two results in the lives of men here at Shafter who have not been "drafted," but have enlisted for life.

We thank God for the support and the ringing testimonies of these fellow-soldiers as we are advancing on the enemy, engaging in meetings particularly in neglected districts.—O. M. Temple, pastor, Presbyterian church, Shafter, Calif.

Moody Bible Institute Monthly

THE FAITHFUL MOTHER

A Suggestion for Mother's Day

"Her children rise up and call her blessed."—Prov. 31:28.

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THOUGHTS FOR MOTHER'S DAY

What are Raphael's Madonnas but the shadow of a mother's love fixed in permanent outlines forever?—Thomas Higginson.

* * *

I think it must somewhere be written that the virtues of the mothers shall be visited on their children as well as the sins of the fathers.—Charles Dickens.

* * *

There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps.—Archbishop Thomson.

* * *

A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with raptures, the merry laugh, the joyful shouts of his childhood, the opening promise of his youth; and she can never be brought to think of him all unworthy.—Washington Irving.

"We used to know when a revival was coming by the lint on father's knees."—Beecher.

THE PROPHET JONAH

Jonah's Flight - - - - - Jonah 1:1-3
Jonah's Plight - - - - - Jonah 1:4-17
Jonah Contrite - - - - - Jonah 2:1-10
Jonah's Might - - - - - Jonah 3:1-10
Jonah's Spite - - - - - Jonah 4:1-11

—C. A. Patton.

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WHAT MOTHER EARNS IN THIRTY YEARS

She never earned any money—she lives on an Ohio farm, but she lives on almost every other farm. She is somebody's mother, maybe your own. She has earned nothing. No, but during her thirty working years she has served 432,983 meals; she has made 3,123 garments, 32,000 loaves of bread, 5,390 cakes, 7,932 pies, 1,500 gallons of lard; she has grown 1,432 bushels of vegetables and has raised 7,660 chickens; churned 5,430 pounds of butter; put up 3,625 jars of preserves; scrubbed 177,725 articles of laundry; and she has put in 35,839 hours of sweeping and washing and scrubbing. At accepted prices for this work it is worth \$115,485.50. She can't retire on her savings—she has to keep on. Not earning! No. How do you define the ordinary woman's contribution to her family wealth?—to the nation's wealth?—*Herald and Presbyter*.

YOU CAN PRAY!

If you can not preach a sermon,
You can pray!
Anglo-Saxon, French or German,
You can pray!
Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!

If you can not be a teacher,
You can pray!
You can stand behind your preacher,
You can pray!
You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray!

If you can not cross the ocean,
You can pray!
You can show your heart's devotion,
You can pray!
Multitudes for Christ are crying,
Myriads of hearts are sighing,
And the heathen world is dying—
You can pray!

If you can not die for Jesus,
You can pray!
From our sins His power frees us;
You can pray!
God designs that His salvation,
Good for men of every station,
Shall be preached to tribe and nation—
You can pray!

If you can not give like others,
You can pray!
You can love your needy brothers,
You can pray!
If you pray, you'll give! I'm laying
Down a plan that leads to paying!
If you pray you'll give, I'm saying—
Let us pray!

—J. Narver Gortner, in Exchange.

A BEAUTIFUL GRACE

The Bible makes much of humility. This is a grace which not only adorns character and accentuates influence, but also increases the power and efficiency of service. Christ makes humility the first element of the Christian life. In the first Beatitude He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." We are not to compare ourselves with ourselves or with others like ourselves to ascertain our degree of humility. Rather compare thyself with the great Exemplar—the Lord Jesus Christ. Phillip Brooks once said:

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.

Spurgeon said:

The higher a man is in grace the lower he will be in his own estimation.

The charm of the grace of humility was strikingly illustrated once in an incident related as having occurred in Beethoven's studio in his house in Bonn.

A group of tourists were visiting his house and entered his studio. One of the tourists, a girl of twenty or so, sat down at Beethoven's piano and played the "Moonlight Sonata," none too well—Beethoven's own work, in his own room, on his own piano. When the girl had finished, she arose and said to the old caretaker, "I suppose lots of famous musicians have been here and played on this instrument?" "Well, miss," the caretaker answered gravely, "Paderewski was here last year, and his friends urged him to play, but he shook his head and said, 'No; I am not worthy.'"

This incident reminds one of Pope's line, "Fools rush in where angels fear to tread." Paderewski's act exhibited a beautiful humility.

Our Lord very emphatically enjoins this grace on the very best of us when He said, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants. We have done that which was our duty to do."

It might seem to the thoughtless that after one had done "all" that is commanded him there would be room for a degree of pride and self-gratulation. Not so. After our very best we are to maintain a spirit and tone of humility and self-abasement. Our "all" we are to remember, was only duty done which left no space for pride.—*Herald of Holiness*.



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MAY, 1922

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Special Summer Course for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April issue, p. 956

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Harry Dixon Loes and Miss Birdie Loes assisted the pastor of the First M. E. Church of Wheeling, W. Va., in a pre-Easter revival.

S. D. Goodale closed a fine meeting in St. Louis, Mo., in March. They next went to Waco, Neb., where the outlook was good for a great work.

Rev. S. F. Clarkson writes: "Just finished two meetings, one at Bonnie, Ill., with 37 conversions, and the other at Orient, Ill., with 32 conversions."

The Mahood Evangelistic Party report splendid meetings at Lake Placid, N. Y. They began a campaign in Bowmanville, Ont. March 25, to continue to Easter.

A. W. Littrell and D. L. Moody have held ten meetings this season with over 1,000 conversions. During March they held meetings at Leslie, Mich. They went next to Ovid, Mich.

Mr. and Mrs. Vinaroff, gospel musicians, helped the pastor of the United Brethren church of Ashland, O., in three weeks evangelistic meetings which resulted in 74 conversions. The Vinaroffs next went to Carnegie, Pa., for two weeks with the Methodist Episcopal church.

R. L. Kinkade has been holding evangelistic meetings in the Fairmount Presbyterian Church, Fairmount, Ill. Joseph W. News of Gary, Ind., assisted in the singing. He reports 38 souls converted and many under conviction.

R. O. Wine closed a revival for the Evangelical church at Van Wert, O. During the campaign 84 conversions were recorded. It was said by many members of the church to be the best revival the church has ever had.

Albert C. Hakim writes as follows: "Have just closed a meeting at Kokomo, Ind., with manifold blessings and the Lord was with us in great power. Will go from here to La Porte, Ind., for another meeting."

The J. J. Wicker-E. L. Wolslagel Evangelistic Party closed a three weeks campaign with Baptist churches of Trenton, N. J., March 12, in which

there were 350 conversions and several hundred additions to the churches.

George W. Trotter, superintendent of the City Rescue Mission, Pittsburgh, Pa., celebrated his twenty-second anniversary, March 24. An appropriate program was arranged in which several rescue mission superintendents took part.

Evangelist Leroy J. Mitchell and his helpers, Mr. and Mrs. George Preston, closed a very successful meeting at Bement, Ill., on February 26. There were 180 conversions. On March 12 the party opened a meeting at Rockford, Ill.

John W. Erskine held meetings with the Peoples Church in Cadillac, Mich., in February. There were excellent crowds and 74 came out on the side of Christ. His next meeting was at Frankfort, Mich.

During March, C. P. Meeker of the Moody Bible Institute held meetings with the First Baptist Church of Anoka, Minn. He wrote: "The prayers of the Business Staff and the Institute are being answered and souls are coming home."

Oliver E. Williams held two fine meetings in February, one in Baltimore and the other in Coshocton, O., with 125 conversions. They next went to North East, Pa., where they closed a splendid meeting in the First Methodist Episcopal Church.

Clyde Lee Fife has just closed some successful union meetings in three cities of western Illinois. The meetings were well attended by business and professional men. Family altars, tithing, and deeper spiritual life received great stress and hundreds of new tithers were signed.

Mr. and Mrs. John Imrie, singing evangelists, report singing in fruitful meetings this winter, assisting pastors in Kansas, Missouri and Indiana. Many have sought the Lord. They began the first of April with the Wornall Road Baptist Church, Kansas City, Mo., of which Dr. Gross is pastor.

In a letter from J. H. Leonard, Owen Sound, Ont., he says: "This has been a very blessed season this far in evangelism. Over 1,400 persons have professed conversion in our meetings since September, 1921. We began in New Westminster, B. C., two weeks ago and up to last night 177 professed conversions; and over half were students from the Columbus College."

Mr. and Mrs. Gerald E. Bonney who have been helping pastors since the first of the year, were in Fairmont, W. Va., during the month of February in a union meeting of the five leading churches. During the month of March they were with the First Baptist Church at Mishawaka, Ind., and in April in a union meeting of the churches at Weatherford, Tex.

Albert A. Ketchum recently closed a meeting in Coon Rapids, Ia., with 30 professions and a marked awakening among the Christian people in the community. From there he held a meeting in Van Meter, Ia. At the time of writing, he was in the midst of a meeting in Sidney, Ia. The crowds are excellent and the spirit exceptionally fine. Mr. Ketchum opened his next meeting, April 9, in Midland, Mich.

The Lake Odessa Bible Conference will be held, July 1-9, at Lake Odessa, Mich., under the auspices of The Newell Evangelistic Party. Among the speakers will be Dr. Haskins, evangelist with Dr. J. Wilbur Chapman for years; Dr. Max Wertheimer; Dr. Charles Pilgrim; Rev. E. L. Nicely; Rev. Mr. Firestone; Rev. C. W. Miller; Judge Burton Shaw and others. Full information may be obtained from either Mrs. H. H. Newell, McKeesport, Pa., or Mrs. Bert Mourer, Lake Odessa, Mich.

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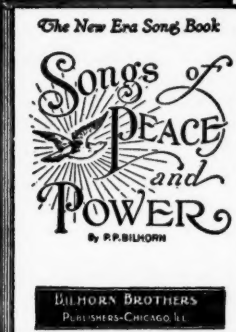


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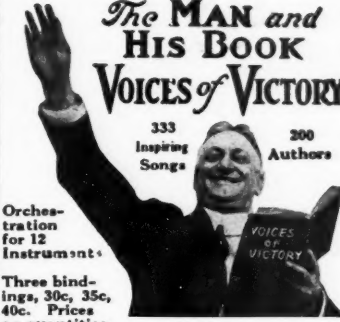
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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Carl Bassett—April, Safford; May, Clifton; June, Casa Grande, Ariz.

Harry Beckman—April 23-May 7, Memphis, Tenn.; May 10, Jacksonville, Fla.

Berge Sisters—April to July, Greensburg, Pa.; Petersburg, Va., Norfolk, Va., Messick, Va.

John E. Brown Party—April, Meridian, Miss.

Mr. and Mrs. V. P. Brook—Apr. 28-May 14, Springfield, O.

E. J. Bulglin—April, Lexington, Ky.

Callis and Grenfell—May, Wilmore, Ky.; June 4, LaGrange, Ky.

H. T. Crossley and J. H. Leonard—Apr. 23-May 12, Dauphin, Man.; May 14-June 2, Carman, Man.

William S. Dixon—June 23-25, Shenandoah, Iowa; August, Iowa; November, Pennsylvania.

John W. Erskine—May 7-21, Wellston, Mich.

Albert C. Hakim—April and May, LaPorte, Shelbyville and Cass, Ind.

C. E. Hillis and wife—Until April, Wyoming; June, Kiron, Ia.; July-August, Kahoka, Mo.; Sept. 3-24, Decatur, Neb.; Oct. 1-12, Elgin, Ia.; Oct. 22-Nov. 5, Fairfield, Ia.; Nov. 12-26, Winterset, Ia.

H. Wyse Jones-Ralph Stewart Party—Until April 30, Canandaigua, N. Y.; May, Attica, N. Y.

Bob Jones—April-May, Miami, Fla.

Albert Allen Ketchum—Until Apr. 23, Midland, Mich.

John M. Linden Party—Until Apr. 30, Lafayette, Ind.

A. W. Littrell and D. L. Moody—Apr. 23-May 7, Jackson, Mich.; May 14-18, Zanesville, O.

Mr. and Mrs. H. Evan McKinley—Until May 1, Chattanooga, Tenn.; May 17, Jacksonville, Fla.; June 14, Indianapolis, Ind.

J. B. McMinn—April, Lawton, Mich.; May, Sheffield, Ia.

W. P. Martin—Until Apr. 23, Memphis, Tenn.; May 9, Jacksonville, Fla.; May 21, Cullman, Ala.; June 5, Guntersville, Ala.

Frank Mathis—April, Emmetsburg, Iowa; May, Kansas City, Mo.

John A. May—Until May 7, St. Joseph, Mo.

Paul F. Mickey—April, Tyrone, Pa.

P. C. Nelson—Mansfield, O.; St. Louis, Mo.; Loveland and Ft. Collins, Colo.; Stromberg, Neb.; camp meetings, Texas, Oklahoma and Kansas.

The Nyburgs—Burke, Herrick and St. Charles, S. Dak. April and first part of May.

J. S. Raum—C. B. Clark Party—April, Hazzard, Ky.; May, Rocky Ford, Colo.; June, Johnson City, Tenn.; July, Rock Lake, Mich.; August, Madison, Wis.

Milton S. Rees—Until Apr. 23, Saratoga Springs, N. Y.

A. P. Renn—Burnettsville, Bedford and Columbus, Ind.

Annie Agnes Smith and singer—April and May, Columbus, O., and Richmond, Va.

Charles Cullen Smith—April, Iowa Falls, Iowa; May, Stewartville, Minn.; June, Eyota and Dover, Minn.

John R. Snyder—April, Detroit, Mich.; May, Shade Creek, Pa.

W. A. Sunday Party—June 4, Morristown, Tenn.

M. E. Taylor-H. L. Fleming—Until May 14, Rib Lake, Wis.

T. Edward Thomas—April, Corydon, Ind.

Harry A. Thomson—Until Apr. 30, East Radford, Va.; May 2-21, Norton, Va.; May 23-June 11, Big Stone Gap, Va.; June 13-July 2, Appalachia, Va.; July 4-23, Draper, Va.

Vom Bruch Evangelistic Party—April, Newark, N. J., Aurora, Ill.; May, Chicago, Downers Grove, Ill.

Wicker-Wolslagel Party—May 7-17, Valdosta, Ga.; May 18-25, Jacksonville, Fla.

Northfield (Mass.) Summer Gatherings for 1922.

Young Women's Conference, June 26-July 2.

Interdenominational Women's Home Mission Summer School, July 5-11.

Summer School for Women's Foreign Missionary Societies, July 12-19.

Summer School of Religious Education, July 21-29.

General Conference of Christian Workers, July 31-Aug. 13.

Massachusetts Christian Endeavor Institute, Aug. 14-Aug. 20.

Winona Lake (Ind.) Preliminary Schedule for 1922: Church of the Brethren Conference, June 8-15.

Assembly Program, July 2-Aug. 17.

Summer Bible School, July 10-Aug. 5.

Practical Training School, July 31-Aug. 26.

Christian Citizenship Institute, Aug. 6-17.

Bible Conference, Aug. 18-27.

International Convention, Disciples of Christ, Aug. 28-Sept. 4.

World's Conference on Christian Fundamental, Los Angeles, Calif., June 25-July 2, 1922.

World's Sunday-school Association Conventions, Glasgow, 1924.

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FORTHCOMING CONFERENCES AND IMPORTANT DATES

Eagles Mere (Pa.) Bible Conference, July 2-9, 1922.

Girls' Camp Pinnacle, Voorheesville, N. Y.: Prayer Conference, June 23-26.

College Girls' Conference, July 10-17.

School Girls' Conference, July 17-24.

Young Women's Bible Conference, July 29 to Aug. 7.

Conference on Evangelism, Aug. 12-17.

Missionary Conference, Aug. 19-28.

International Sunday School Association Convention, Kansas City, Mo., June 21-27, 1922.

Iowa Bible Association on Christian Fundamentals Conference, Des Moines, May 24-28, 1922.

Keswick (Eng.) Convention, July 15-23, 1922.

Lake Odessa (Mich.) Bible Conference, July 1-9, 1922.

Montrose (Pa.) Bible Conference, July 28 to Aug. 6, 1922.

National Religious Congress, Cleveland, O., May 16-18, 1922.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

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This is a series of short morning and evening devotions for thirty-one days. It consists of two or three choice verses of Scripture, a brief prayer and a select verse of poetry.

67 pages. 6 1-2 x 5 inches. Marshall Brothers, London and New York. 5s. 6d. net.

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A Study of the Little Child, by Mary Theodora Whitley.

This is one of the specialization text books based on the standard in teacher training of the Sunday-school Council. It is devoted to the study of little children.

106 pages. 6 1-2 x 4 inches. Presbyterian Board of Publication, Philadelphia. 60 cents.

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Notation and Sight Singing, by John Bissell Trowbridge, Ms. B., head of the Music Department, Bible Institute of Los Angeles.

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G. S. S.

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207 and 162 pages respectively, 7 1/2 x 5 inches. George H. Doran Company, New York.

G. S.

The Law of Moses by Prof. Edouard Naville; with Preface by Henry Wace, D.D., Dean of Canterbury.

This is a brief modern discussion of the authorship of the Pentateuch. The rationalists have assured us that it could not have been written by Moses, but here is a recognized scholar of eminence who marshals powerful arguments in support of the traditional belief of Jews and Christians. He also clearly exposes the unreasonable and unhistorical critical view that is now so popular. Here is

a scholar who bases his conclusions upon an original investigation of the facts in a truly scientific and historical manner. The theories and assumptions of the destructive critics afford a poor foundation for faith.

78 pages. 7 x 4 3/4 inches. Chas. J. Thynne, London.

G. S.

The Glory of the Ordinary, by Rev. J. Russell Howden, B. D.

An attractive handy volume, not too large to slip into one's pocket. It is a practical and devotional exposition of the great Jewish offerings. The chapter titles will suggest the interesting contents: I. Conscience and Omniscience: The Sin and Trespass Offering. II. The Consecration of the Commonplace: The Burnt Offering. III. The Glory of the Ordinary: The Meal Offering. IV. Fellowship with God: The Peace Offering.

123 pages. 6 1/2 x 4 inches. Marshall Brothers, Ltd., New York.

G. S.

The Servant of Jehovah, by David Baron.

This is an exposition of the fifty-third chapter of Isaiah, by this well known Hebrew Christian. The author well contends that this prophecy is unquestionably the heart of the Old Testament, and wrapped up with it is the whole question of Hebrew prophecy as a divine revelation. The book is a definite contribution to the expository and devotional literature of the Christian church. Those who desire a comprehensive treatment of the whole subject of the Servant of Jehovah as unfolded in the second part of Isaiah should secure this volume.

198 pages. 7 1/2 x 5 inches. Morgan and Scott, London. 5s.

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First Fruits in Korea, by Rev. Charles Allen Clark, D.D.

A most interesting and impressive account of the beginnings and development of missionary work in Korea, told by a missionary of nearly twenty years' experience. In the form of a story—the characters and incidents having their counterpart in actual persons and facts—Dr. Clark unfolds to his readers the policies and methods which have produced such a wonderful record on the lines of self-support and self-propagation by the native Korean churches as to make Korea a shining example to all other mission fields. The book is heartily commended.

338 pages 7 1/2 x 5 inches. F. H. Revell Company, Chicago and New York. \$1.75.

R. H. G.

The Universality of Christ, by the Rt. Rev. William Temple, D.D.

Four lectures delivered at the Conference of the Student Christian Movement held in Glasgow, January, 1921; intended by the author to answer problems specially prominent in the minds of students. They are largely of a philosophical character, intellectually stimulating, and in the main satisfying. Sometimes we are left in doubt as to what the view of the author really is. We cannot fully endorse his teaching upon the meaning of "propitiation" (pp. 104, 105); nor can we go so far as to believe that everything that is true of Christ is true of the Christian (p. 105). Other statements we would take exception to, some of them even more serious. Is it possible, as the author claims, that the "aspiring conscience" of a man, who does not at all accept the divinity of Christ, may independently be brought to the acceptance of that which we have learned from Christ? If so, what is the implication?

143 pages. 7 1/2 x 5 3/4 inches. George Doran Company, New York.

G. S.

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Moody Bible Institute Monthly

Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT SPECIAL SPEAKERS

Miss Sara Palmer, evangelist; Miss Grace Enright, missionary, India; Dr. Paul Smith, missionary, Africa; Rev. P. A. Peterson, pastor, Presbyterian Church, Monmouth, Ill.; Rev. O. L. Cotterell, evangelist; Rev. F. C. H. Dreyer, missionary, China; Mr. Fred Mills, evangelistic singer; Rev. B. L. Hamilton, missionary, India; Rev. H. C. Fulton, pastor, Baptist Church, Grand Rapids, Mich.; Mr. and Mrs. Edwin Cozzens, missionaries, Africa; Rev. Maurice Ruben, secretary Hebrew Christian Alliance and superintendent New Covenant Mission to the Jews, Pittsburgh, Pa.; Miss Alma Doering, missionary, Africa; Rev. Thomas Joplin, Shantymen's Christian Association.

MR. SUTCLIFFE RETURNS TO THE PASTORATE

Consideration for Mrs. Sutcliffe's comfort and his own physical health, have made it necessary for Rev. B. B. Sutcliffe to resign from our Extension Department and accept the pastorate of Calvary Presbyterian Church, Portland, Ore.

It is hardly necessary to say that this is regretted for the Institute's sake and also that of the cause of truth in general. His ministry as a Bible teacher had become nation wide and doors of opportunity were multiplying for him.

Mr. Sutcliffe graduated from the Institute in 1904 and became assistant pastor of the First Presbyterian Church of Evanston, Ill. Later he accepted the pastorate of a Presbyterian church in St. Joseph, Mo., remaining there until 1913, when the Institute called him into its service as Assistant Superintendent of Men and a member of its teaching faculty.

In 1916 he was transferred, at his own request, to the Extension Department, in which he has served with great acceptance and blessing. He was representing the Institute on the Pacific coast when the present call came to him which he has felt it wise to accept. That which especially attracted him was that Calvary Church desired a Bible work, that is, a ministry along teaching lines, for which Mr. Sutcliffe is so well equipped.

In his letter of resignation he says: "Needless to say, I feel home-sick with the thought of resigning, and my emotions are akin to a young man's when leaving home for the first time."

We will never forget him and Mrs. Sutcliffe in our prayers.

Mrs. Sutcliffe also was a student of the Institute, and subsequently served it in different capacities, her last ministry being in connection with the Married Women's Guild, where her executive and teaching ability are still missed.

James M. Gray.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom and Rev. George E. Guille have closed the season in Florida with a Bible conference at Lake Helen, followed by a similar gathering at Camilla, Ga. Dr. Ostrom then went to Eagle Grove, Cambridge and Hubbard, Ia., and Mr. Guille to Bainbridge, Ga.

Dr. E. J. Pace preached at the Wealthy Avenue Baptist Church, Grand Rapids, Mich., Sunday, March 19, and the following Sunday at the Moody Church Tabernacle. He gave his lecture on "The Law of the Octave" at Oakland, Neb., April 20-23. He then had a ten-day engagement at Massillon, O., under the auspices of the United Brethren Church.

Miss Elinor Stafford Millar spent the last week of March at Grundy Center, Ia., assisting the pastor of the First Baptist Church, followed by a visit to Kansas City and Joplin, Mo.

In April Mrs. Margaret T. Russell gave Bible studies in the First Baptist and the First M. E. Churches of Memphis, Tenn., followed by an engagement during the first week of May, at the Westminster Presbyterian Church of St. Louis. May 15-19 she addresses the annual convention of the U. B. Women's Missionary Association at Toledo.

Mr. Homer A. Hammontree finished his work at Houston, in connection with the First Baptist Church, where he assisted Rev. Melvin E. Trotter, and then went to Marshall, Tex.

Mr. Harry D. Clarke, soloist and song leader, led the singing up to Easter in a union meeting of the Presbyterian, Methodist Episcopal, and Baptist churches of Marengo, Ill., and then went to the assistance of the pastor of the First Baptist Church of Clarksville, Tenn., in a meeting lasting to May 1.

REUNION AT HOUSTON, TEX.

"Cast your peepers on the picture I am sending under separate cover and see something wonderful to the eye!" wrote Mr. Homer Hammontree of the Extension

Department, March 22, from Houston. "This picture was taken at our recent Institute reunion held during the Bible conference here. We were honored by the presence of Mr. and Mrs. (Thomas S.) Smith."

Front row, left to right: Mrs. Geo. Avery; Geo. Avery, '15; Howard Herman, '21; L. Jack Clark, '17; Mrs. L. Jack Clark; Mel Trotter; J. C. Cohen, '17; A. J. Flowers, '08; Homer Hammontree, '12; Thos. S. Smith.

Second row: Mrs. L. Clemann, '90; Elma Davis, '20; Mrs. Loren Showalter, '20; Mrs. J. W. McCullough; Mrs. John R. Adams; Mrs. Thos. S. Smith; J. C. Bobb, '03.

Top row: L. Clemann, '90; W. C. Paige, '90; Miss Johnson; Mrs. J. O. Gough, '19; Helen McCullough, '21.

A VISIT TO THE MOODY BIBLE INSTITUTE

As Reported in the Weekly Calendar of the East Side Baptist Church, Portland, Ore., February 12, 1922

By the pastor, Rev. W. B. Hinson, D. D.

My People:

I was in Chicago last week. And I stayed where Nathaniel saw the angels of God ascending and descending upon the Son of Man, for I stayed at the Moody Bible Institute.

On Thursday morning I arrived, and at night preached in the original Moody Church, now renovated and used as the Auditorium, and for class-rooms of the Institute. The building was packed with people and with power and many turned to the Lord.

On Friday morning I spoke to the students who are there by the thousand preparing for service in the Kingdom of God.

Then in the evening addressed the young men only in their own meeting. It was a meeting never to be forgotten by me, for God bared His arm and we all knew it.

On Friday night I preached again in the Auditorium. An overflow meeting was demanded by the surging crowd so anxious to hear the word of the Lord. Many gave themselves to Jesus in that service.

In the Saturday night meeting over five hundred dedicated themselves to



Reunion at Houston, Texas

MAY, 1922

1045

Special Summer Course for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April issue, p. 956

the work of God in the foreign field. A large number responded to an appeal based on Galatians 2:20, "Himself for me." I was standing in the aisle at the close, when a woman came up and said, "Sir, I said to Jesus while you were speaking, 'Himself for me,' and then I also said, as you suggested, 'Me for Himself,' and I am a Jewess." While we were speaking a young man forced his way to me and said with much emotion, "As you were talking tonight I gave myself to the Saviour saying, 'Himself for me,' and now I am saying 'Me for Himself,' and I am an Italian." So the Jew and the Gentile entered the Kingdom together!

On Sunday morning I spoke to the guests of the Institute on the "Circles around Jesus," and assuredly Christ was in our midst.

Then at the Moody Tabernacle, formerly known as the Moody Church and now located about a mile distant from the Institute, I had the privilege of preaching to thousands of people on "Waiting on the Lord." At night I preached again in the same place from "The face of Jesus Christ," to a tremendous crowd.

Then at 9:30 I boarded the train for Portland, and I am here this morning. And I affirm that Modernism can never produce the sights and sounds I saw and heard in Chicago. And that it is unable to do so is its condemnation and shame, and should so discredit it as to cause us to let it severely alone.

And I want you people to pray for the Moody Bible Institute, and also for its Dean, Dr. James M. Gray, who is a man of God come to the Kingdom for this particular time and service.

Also I must add for your encouragement, and for my own gratification, that the spiritual atmosphere pervading the Moody Institute and the East Side Baptist Church is the same; an atmosphere, thank God, that is only possible where Christ is honored, where the truth prevails, where the Spirit has unimpeded sway, and where the converting, consecrating grace of God is continuously manifested and felt.

Mrs. Titus, the wife of Major C. P. Titus, of the American army of occupation, located until recently at Coblenz,

Germany, is now residing with her husband in Cedar Rapids, Ia., where the Major is instructor of students in Coe College who are taking special military training.

While in Germany Mrs. Titus organized several Bible classes, all using the Moody Bible Institute Correspondence Courses. Her work was of a unique character, and among her classes was one of American women, many of them wives of officers, or connected in some way with the army or the Y. M. C. A. work. The accompanying picture presents one group of these women. Mrs. Titus is seen in the front row uncovered, with a Bible in her hand.

She and her husband were recent guests at the Institute for part of a day.

THE JEWISH COURSE

We are disappointed in being unable to begin the Jewish Course in our Summer Term, on account of the serious illness of the Rev. Joel Levy. At this writing (April 12) he is undergoing an operation in a hospital in Buffalo, and the whole Institute is uniting in prayer for him.

J. M. G.

MR. BITTIKOFER BEREAVED

A telegram from Mr. T. J. Bittikofer of the Music Faculty to Dr. Gray conveyed the news of his father's death April 13 at Bucyrus, O. Dr. Gray wired in reply, "We deeply sympathize with and are remembering you in prayer." The sympathy of all in the Institute goes out to Mr. Bittikofer and the family in their deep sorrow.

CORRESPONDENCE DEPARTMENT

Among our many thousands of students in this department, two, who have recently completed the Scofield Bible Correspondence Course, are of particular interest.

Chi-Kwei Ch'eng, connected with the China Inland Mission, Shuchenghsien, Anhwei, China, completed the course March 11, 1922, after a little less than two years of study. All his grades, with the exception of one, were above 91 per cent.

Deane M. Ferguson, Terre Haute, Ind., who is blind, finished the course March 14, 1922, having completed it in about two and a half years.

PERSONALIA

Fred O. Coffin, '20, is assisting Rev. C. S. Hanley, Shenandoah, Ia.

Charles B. Clark, '12, evangelistic singer, recently visited the Institute. W. H. Peebles, '12, has been Baptist pastor in Harvey, Ill., for two years.

Harry J. Vander Linden, '15, is pastor First Baptist Church, Earlville, N. Y. Harry S. Ashley, '21, of Piqua, O., was ordained February 20 by the Dayton Baptist Association.

Mrs. H. G. Supplee, '20, is superintendent of a settlement home, Freeport, Ill.

Bessie E. Stockwell, '15, is church missionary for the Baptist church, Norwood, O.

George P. Howard, '02, World Sunday-school Association secretary for South America, started the first teacher training institute in Argentina at Buenos Aires last summer.

Bessie M. Schram, '19, writes from Andiyur, India, c. o. Ceylon and India Mission, of the need for Christ there and the wonderful power of God to save both low and high caste people.

J. B. Grimshaw, '19, writes of Christmas celebrations at Aba, Congo Belge, Africa. A good time in the way of sports and a feast was provided for the natives, and on Sunday over 200 attended the chapel services and several were converted.

Arthur E. Richards, '09, is pastor of the Presbyterian church, Idaho Falls, Idaho. When he went there the church was a little frame shack with a membership of about 200; now they have a modern church edifice costing \$90,000, dedicated in April, 1920, with all obligations covered, and the membership nearly 350. He says the great problem in Idaho is the need of spiritual life in the churches. They have also the Mormon problem.

BORN

To Roy W., '14, and Mrs. Achor, '13 (nee Eula Forsythe) twin sons, Roy Winfield and Richard Paul, January 18, Woodburn, Ore.

To A. S., '18, and Mrs. Reitz, '18, a daughter, Dorothy Helen, March 5, Los Angeles, Calif., 4435 Topaz St.

To J. J., '20, and Mrs. DeValois, '20, a son, John James, Jr., February 9, Vellore, S. India.

To E. J., '21, and Mrs. Davis, a daughter, Margaret Marie, February 26, West-ern Springs, Ill.

To George C., '18, and Mrs. Fisher, '19 (nee Ona J. Estes), a son, Carl Estes, November 20, Aniwa, Wis.

MARRIED

Howard C. Fulton, '15, and Hazel I. Richards, March 21, Grand Rapids, Mich. At home, 1601 N. Coit Ave.

V. F. Goddard and Ruth Lassfolk, '14, June 15, '21, Crosby, N. D.

Moody Bible Institute Monthly



American Women's Class, Coblenz, Germany, Organized December 10, 1919, Studying Dr. Gray's Synthetic Bible Course

The Gospel in Print

William Norton

THE MISSION OF THE BOOK TABLE

In the effective use of literature "the children of this world are in their generation wiser than the children of light." This is demonstrated by the floods of books, pamphlets, tracts, and periodicals which are now being circulated by every false system of faith. Against all this there is proportionately little testimony to the true faith being given. Few Christians seem to be awake to the fact that Christianity,

that Christianity shall be advanced by its witnesses, and if the exponents of error are tireless in the propagation of satanic lies, then the Christian must be instant in season and out of season. Money should be spent freely for sound literature, and its wise distribution should be pressed upon every child of God. As never before, Christians themselves need to be clearly taught in the truth.

A carefully arranged book table should be maintained wherever Christians gather. Many progressive churches are now maintaining a book table. This is as important a work as the church can do.—*The Sunday School Times.*

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 1 to March 31, 1922, inclusive:
Alaska Book Fund: 1 Contribution, \$5.00;
Army and Navy Book Fund: 1 Contribution, \$4.75; **Hospital Book Fund:** 4 Contributions, \$13.00; **India Book Fund:** 1 Contribution, \$1.00; **Lodging House Book Fund:** 2 Contributions, \$10.00; **Lumber Camp Book Fund:** 28 Contributions, \$156.30; **Mountain Book Fund:** 4 Contributions, \$16.25; **Pioneer Book Fund:** 20 Contributions, \$176.12; **Prison Book Fund:** 121 Contributions, \$838.72; **Railroad Men's Book Fund:** 1 Contribution, \$4.75; **Seamen's Book Fund:** 3 Contributions, \$16.00; **Spanish "All of Grace" Book Fund:** 1 Contribution, \$10.00; **Spanish "Way to God" Book Fund:** 5 Contributions, \$22.00; **Free Tract Fund:** 5 Contributions, \$4.02.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, "The Pocket Treasury," etc., have been sent out on account of the several book funds, named from March 1 to 31, 1922, inclusive:
Prison Book Fund: South Dakota, 16 books, 5 Pocket Treasury; Pennsylvania, 64 books, 60 Pocket Treasury; New York, 85 books, 75 Pocket Treasury, 50 Gospels; Illinois, 142 books, 187 Pocket Treasury; Colorado, 35 books, 20 Pocket Treasury, 25 Gospels; Montana, 24 books, 24 Pocket Treasury; Indiana, 132 books, Kentucky, 149 books, 116 Pocket Treasury, 50 Gospels; North Carolina, 10 books; Michigan, 10 books, 10 Pocket Treasury; French Guiana, S. A., 200 Gospels; Iowa, 102 books, 35 Pocket Treasury, 50 Gospels; Alabama, 24 books, 25 Pocket Treasury; Arizona, 35 books, 40 Pocket Treasury, 15 Gospels; Oklahoma, 24 books, 15 Pocket Treasury; Louisiana, 31 books, 30 Pocket Treasury; Tennessee, 64 books, 75 Pocket Treasury; Georgia, 207 books, 195 Pocket Treasury, 110 Gospels; New Hampshire, 125 books, 125 Pocket Treasury; Mississippi, 165 books, 115 Pocket Treasury, 150 Gospels; Arkansas, 26 books, 25 Pocket Treasury; New Jersey, 106 books, 106 Pocket Treasury, 1 Gospel; Washington, D. C., 100 books, 100 Pocket Treasury; 100 Gospels; Virginia, 150 books, 200 Pocket Treasury; Texas, 350 books, 600 Pocket Treasury, 25 Gospels; Minnesota, 100 books, 60 Pocket Treasury; Ohio, 212 books, 175 Pocket Treasury; Massachusetts, 100 books, 100 Pocket Treasury; West Virginia, 15 books, 15 Pocket Treasury; Virginia, 115 books, 75 Pocket Treasury, 25 Gospels; Washington, 85 books, 100 Pocket Treasury, 25 Gospels; North Carolina, 26 books.
Pioneer Book Fund: South Dakota, 276 books, 183 Pocket Treasury, 10 Gospels; North Dakota, 180 books, 160 Pocket Treasury; Washington, 73 books, 110 Pocket Treasury, 50 Gospels; New York,

20 books, 20 Gospels; Wyoming, 112 books, 115 Pocket Treasury, 10 Gospels; Montana, 558 books, 349 Pocket Treasury, 33 Gospels; Nebraska, 54 books, 15 Pocket Treasury; Oregon, 10 books, 10 Pocket Treasury; Arizona, 52 books, 25 Gospels; Colorado, 13 books, 12 Pocket Treasury.
Hospital Book Fund: Illinois, 25 Pocket Treasury; Ohio, 25 books, 25 Pocket Treasury, 25 Gospels; Iowa, 12 Pocket Treasury, 12 Gospels.
Spanish "Way to God" Book Fund: Argentine, 50 books; Mexico, 45 books; Chile, 50 books.
Lumber Camp Book Fund: California, 50 books, 100 Pocket Treasury, 100 Gospels; Canada, 25 books, 25 Pocket Treasury.
Fire Station Book Fund: Ohio, 150 books, 125 Pocket Treasury.
Mountain Book Fund: Kentucky, 15 books; Virginia, 28 books, 30 Pocket Treasury; Indiana, 2 books, 1 Pocket Treasury; North Carolina, 20 books.
Seamen's Book Fund: Hong Kong, China, 80 books.
India Book Fund: Travancore, 15 books; Maymyo, 3 books, 1 Pocket Treasury.
Railroad Men's Book Fund: Utah, 100 Pocket Treasury.
Miners' Book Fund: Illinois, 55 books, 155 Pocket Treasury, 25 gospels.

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With Introduction by Rev. James M. Gray, D. D.

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which a few years ago stood almost alone in the field, has suddenly been thrust into competition with a dozen counterfeit religious systems masquerading as the truth of God, and that, in the public mind there is no particular reverence for the truth of God above these popular cults.

Being forced into rivalry with these false systems, the position of the faith once and for all delivered to the saints is greatly changed. So, also, is the responsibility of those who are appointed to contend for the faith. It is noticeable that the false systems do not fight each other; but they are all waging a separate warfare against the real truth of God.

Apart from the power of God, there is little hope for Christianity under this combined attack. God has ordained

MAY, 1922

Special Summer Courses for Pastors, School Teachers, and Christian Workers at the Moody Bible Institute—July 5 to Aug. 5. See April Issue, p. 956

MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

Subscription price either in the United States or to any foreign country, \$2.00 a year. Single copy, 20 cents. Remittances should be sent by bank draft or postal or express money order, payable to Moody Bible Institute Monthly. Personal checks must be accompanied with 5 cents additional for exchange.

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Change of address—In sending notice of change of address give both old and new addresses and at least twenty days before the first of the month.

Moody Bible Institute Monthly

Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Place, Chicago.

Entered as second class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

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preachers become prophets of Baal. Thirty-two pages; Single copies ten cents. "Freemasonry, Its Character, Claims and Practical Workings," by Ex-President Charles G. Finney, Oberlin College. Cloth, \$1.25; paper, 75c. Address: the National Christian Association, 850 West Madison St., Chicago, Ill.

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